Hadhrat Abu Bakr τ

Hadhrat Hudhayfa τ narrates that Rasulullaah ρ said, "I do not know for how much longer I shall be with you." Indicating towards Hadhrat Abu Bakr τ and Hadhrat Umar τ, Rasulullaah ρ added, "Follow these two after me, adopt the lifestyle of Ammaar τ and believe whatever Ibn Mas'ood τ tells you."

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إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيم

If you do not assist him *(Rasulullaah ρ)*, then indeed Allaah had assisted him when the Kuffaar drove him out him *(of Makkah)*. He was the second of the two *(the other being his bosom friend Abu Bakr τ)* when they were *(hiding from the Kuffaar)* in the cave *(outside Makkah)* and he *(Rasulullaah ρ)* told his companion *(Abu Bakr τ when the Kuffaar were on the verge of capturing them)*, "Do not grieve *(do not fear for my safety)*. Verily Allaah is with us *(and He will protect us from the Kuffaar)*." So Allaah caused His tranquillity *(serenity, mercy and peace)* to descend on him, assisted him *(on various occasions)* with an army *(of angels and other creation)* that you had not seen. And *(Allaah)* placed the word of the Kuffaar *(the call to Shirk)* at the very bottom while the word of Allaah *(the Kalimah)* is right at the top. Allaah is Mighty, The Wise. *(Therefore, if any person refuses to assist Rasulullaah ρ and Islaam, his assistance is not needed because Allaah shall assist them as He did before.)*
{Surah Taubah, verse 40}

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Hadhrat Abdullaah bin Umar τ once heard a person saying, "Where are the people who have no concern for this world and look forward to the Aakhirah?" Taking the person to the graves of Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ, Hadhrat Abdullaah bin Umar τ said to him, "Were you asking about these personalities?"[1]

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[1] Abu Nu'aym in *Hilya* (Vol.1 Pg.307)
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Hadhrat Aa'isha رضي الله عنها narrates that her father Hadhrat Abu Bakr τ was a close friend of Rasulullaah ρ even during the Period of Ignorance. One day, Hadhrat Abu Bakr τ left home to meet Rasulullaah ρ. When he met Rasulullaah ρ, he said, "O Abul Qaasim[1]! Why is it that you are no longer present in the gatherings of your people? Why do they accuse you of speaking ill of their forefathers?" Rasulullaah ρ said, "I am the messenger of Allaah and am calling you towards Allaah." As soon as Rasulullaah ρ had completed, Hadhrat Abu Bakr τ accepted Islaam.

When Rasulullaah ρ had left Hadhrat Abu Bakr τ, there was none between the mountains of Makkah happier than Rasulullaah ρ because Hadhrat Abu Bakr τ had accepted Islaam. Hadhrat Abu Bakr τ then met Hadhrat Uthmaan bin Affaan τ, Hadhrat Talha bin Ubaydillaah τ, Hadhrat Zubayr bin Awwaam τ and Hadhrat Sa'd bin Abi Waqqaas τ, all of whom accepted Islaam. The following day, Hadhrat Abu Bakr τ met Hadhrat Uthmaan bin Madh'oon τ, Hadhrat Abu Ubaydah bin Jarraah τ, Hadhrat Abdur Rahmaan bin Awf τ, Hadhrat Abu Salma bin Abdil Asad τ and Hadhrat Arqam bin Abil Arqam τ, all of whom also readily accepted Islaam.[2]

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Ibn Is'haaq reports that Hadhrat Abu Bakr τ once met Rasulullaah ρ and said, "O Muhammad! Is it true what the Quraysh are saying about you forsaking our gods, calling us foolish and referring to our forefathers as infidels?" Rasulullaah ρ replied, "Yes. I am Allaah's messenger and prophet. Allaah has sent me to propagate His message. With conviction I am calling you towards Allaah. By Allaah! This is certainly the truth. O Abu Bakr! I call you towards the One Allaah Who has no partner. Do not worship anyone but Him and always be obedient to Him." Rasulullaah ρ then recited a part of the Qur'aan to Hadhrat Abu Bakr τ. Hadhrat Abu Bakr τ neither accepted the message nor rejected it. He accepted Islaam, forsook idols, renounced all partners in worship and attested to the truth of Islaam. Hadhrat Abu Bakr τ returned from his meeting with Rasulullaah ρ as a true Mu'min.[3]

According to another narration, Rasulullaah ρ said, "Everyone I called to Islaam expressed some hesitation and doubts except Abu Bakr.

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[1] A title of Rasulullaah ρ, meaning father of Qaasim because Rasulullaah ρ had a son by the name of Qaasim.
[2] Haafidh Abul Hasan Tarablasi as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.29).
[3] Ibn Is'haaq.
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When I mentioned Islaam to him, he neither hesitated nor expressed any doubts (but accepted immediately)."[1]

There is certainly an error in the words of Ibn Is'haaq's narration when it reads, "Hadhrat Abu Bakr τ neither accepted the message nor rejected it". Ibn Is'haaq himself as well as other scholars have mentioned that Hadhrat Abu Bakr τ was a close friend of Rasulullaah ρ even before Rasulullaah ρ announced his Nubuwwah (prophethood). Hadhrat Abu Bakr τ was well aware of the truthfulness, honesty, excellent habits and sublime character of Rasulullaah ρ which would not allow him to even speak a lie about the creation, let alone lie about The Creator. Therefore, as soon as Rasulullaah ρ told Hadhrat Abu Bakr τ that he was Allaah's Nabi, he immediately accepted without hesitation.

In fact, Bukhari narrates a Hadith in which it is reported that when there was once an argument between Hadhrat Abu Bakr τ and Hadhrat Umar τ, Rasulullaah ρ said, "When Allaah sent me as a prophet to you people, you all said that I was lying while Abu Bakr said, 'You are speaking the truth.' He then rendered me great assistance with his life and wealth. For my sake, will you people not leave this friend of mine alone (and refrain from causing him any sorrow)!" Rasulullaah ρ repeated this statement twice, after which no one ever caused any harm to Hadhrat Abu Bakr τ. This Hadith of Rasulullaah ρ is a clear proof that Hadhrat Abu Bakr τ was the first to accept Islaam.[2]

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Hadhrat Khaalid bin Sa'eed bin Al Aas τ was one of the first people to accept Islaam. He was of the first of his brothers to accept Islaam. His path to Islaam started with a dream that he saw. In his dream he saw himself standing on the edge of a blazing fire. He mentioned that the fire was so large that only Allaah knows its vastness. In this dream, he saw his father pushing him into the fire while Rasulullaah ρ was holding him by the waist so that he should not fall in. This scene frightened him so much that he woke up with the shock. When he awakened, he said to himself, "This is definitely a true dream."

Thereafter, he met Hadhrat Abu Bakr τ and related the dream to him. Hadhrat Abu Bakr τ said to him, "Good is in store for you. He (Rasulullaah ρ) is the prophet of Allaah so do follow him. (The

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[1] Ibn Is'haaq narrating from Muhammad bin Abdir Rahmaan bin Abdillaah bin Husayn Tameemi.
[2] Al Bidaayah wan Nihaayah (Vol.3 Pgs.26,27).
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interpretation of your dream is) You will follow him and enter into Islaam with him. Thereafter this Islaam will save you from entering the fire of the Jahannam where your father is at the moment."

Hadhrat Khaalid bin Sa'eed τ then met Rasulullaah ρ in the Ajyaad district and said to him, "O Muhammad ρ! To what do you call me?" He replied, "I call you to the One Allaah who has no partner and to believe that Muhammad is His servant and messenger. I call you to renounce your worship of stones are that cannot hear, cannot cause harm, taxi cannot be of benefit in who do not even know those who worship them from those who do not worship them!" Hadhrat Khaalid bin Sa'eed τ said, "I testify that there is none worthy of worship besides Allaah and I testify that you are the messenger of Allaah." Rasulullaah ρ was extremely happy when Hadhrat Khaalid bin Sa'eed τ accepted Islaam.

Hadhrat Khaalid bin Sa'eed τ then stayed away from his home. When his father discovered that he had accepted Islaam, he sent someone to look for him. When the person brought him before his father, his father rebuked him a very harshly and started beating him with the whip he had in his hand. He beat Hadhrat Khaalid τ so severely that the whip broke as it struck his head. His father then said, "By Allaah! I shall not give you anything to eat!" To this Hadhrat Khaalid bin Sa'eed τ said, "If you do not give me anything to eat, then Allaah charlotte definitely be me to live by." He then left and went to Rasulullaah ρ. Thereafter he constantly remained in the company of Rasulullaah ρ.[1]

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Hadhrat Asma bint Abi Bakr رضي الله عنها reports that it was on that day that Muslims conquered Makkah when Rasulullaah ρ said to Hadhrat Abu Quhaafa τ, "Accept Islaam and remain in peace."[2]

Hadhrat Asma bint Abi Bakr رضي الله عنها also reports that when Rasulullaah ρ entered Makkah and was peacefully sitting in the Masjidul Haraam, Hadhrat Abu Bakr τ brought his father Abu Quhaafa to him. When Rasulullaah ρ saw him, he said, "O Abu Bakr! Why did you not leave the respected man and take me to him instead?" Hadhrat Abu Bakr τ replied, "O Rasulullaah ρ! It is more fitting that he comes to you rather than you go to him."

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[1] Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol. 3 Pg. 32).
[2] Tabraani. Haythami (Vol. 5 Pg. 305) says that the narrators of the Hadith are all reliable.
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Rasulullaah ρ made the old man sit in front of him, placed his hand on the old man's heart and said, "O Abu Quhaafa! Accept Islaam and remain in peace." Consequently, he accepted Islaam and recited the testimony of Imaan (the Kalimah). When Hadhrat Abu Quhaafa τ was brought to Rasulullaah ρ, his hair and beard were as white as the 'Thughaama' plant. Rasulullaah ρ advised him saying, "Change the colour of these hairs but stay away from black."[1]

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Hadhrat Ali bin Abi Taalib τ says, "When Allaah commanded His Nabi ρ to present himself to the Arab tribes, Rasulullaah ρ left for Mina with me and Hadhrat Abu Bakr τ. When we reached a gathering of Arabs, Hadhrat Abu Bakr τ would approach them first and greet them. Hadhrat Abu Bakr τ was always one to take the initiative and was extremely proficient in his knowledge of each Arab tribe's lineage. He asked the people, 'Where are you people from?' They replied, 'From the Rabee'ah tribe.' He then asked, 'From which family of the Rabee'ah tribe?'"

Hadhrat Ali τ then continues the lengthy narration until he reached the words, "We then reached a gathering filled with an air of respect where there sat several elders of high status and eminence. Hadhrat Abu Bakr τ was always one to take the initiative so he approached them and greeted them. When he asked them where they came from, they replied that they were from the Banu Shaybaan bin Tha'laba tribe. Hadhrat Abu Bakr τ then turned to Rasulullaah ρ and said, 'May my parents be sacrificed for you! There are none more respectable in their tribe than these men.' Among them were Mafrooq bin Amr, Haani bin Qabeesah, Muthanna bin Haaritha and Nu'maan bin Shareek. The closest to Hadhrat Abu Bakr τ from them was Mafrooq bin Amr who was also the most eloquent speaker from among the tribe. He wore two locks perform hair that fell on his chest and he sat closest to Hadhrat Abu Bakr τ."

Continuing with the narration, Hadhrat Ali τ says that Hadhrat Abu Bakr τ asked Mafrooq, "How large are your numbers?" Mafrooq replied, "We are certainly more than a thousand and a thousand cannot be defeated for want of numbers." Hadhrat Abu Bakr τ further asked, "What authority do you wield?" "We have to work very hard, but such is the

[1] Ibn Sa'd (Vol. 5 Pg. 451).
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lot of every nation," he responded. Hadhrat Abu Bakr τ posed a further question saying, "What are the battles like between yourselves and your enemies?" Mafrooq said, "We are most angered when we fight and we fight fiercest when we are angered. (We love war so much that) We prefer pedigreed (fighting) horses to children and weapons to milk-yielding camels. All help is from Allaah Who sometimes grants victory to us and sometimes allows others to be victorious over us. Are you not from the Quraysh?"

Hadhrat Abu Bakr τ said, "What if you were told that the Quraysh have the messenger of Allaah and that this is him?" Mafrooq said, "The news has already reached us that he claims to be Allaah's messenger." Mafrooq then turned to Rasulullaah ρ and said, "To what are you calling, O brother of the Quraysh?" Rasulullaah ρ then stepped forward and sat down. Hadhrat Abu Bakr τ stood up and shaded Rasulullaah ρ with his clothing. Rasulullaah ρ said, "I call you to testify that there is none worthy of worship but the One Allaah and to testify that I am the messenger of Allaah. I am also asking you to grant me asylum, to protect me and to assist me so that I may convey that message which Allaah has commanded me to pass on because the Quraysh have joined forces against the Deen of Allaah, they have rejected his Rasool, have satisfied themselves with falsehood instead of the truth. But Allaah is Independent, Worthy of all praise."

To this, Mafrooq asked further, "What else are you calling us towards, O brother of the Quraysh?" To this, Rasulullaah ρ recited the following verse of the Qur'aan:

قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلاَّ تُشْرِكُواْ بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلاَ تَقْتُلُواْ أَوْلاَدَكُم مِّنْ إمْلاَقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلاَ تَقْرَبُواْ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللّهُ إِلاَّ بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ * وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللّهِ أَوْفُواْ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ * وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُون

Say, "Draw closer, I shall recite to you the things that your Rabb has forbidden for you. *(These are)* **That you do not ascribe any partner to Him and that you be kind towards your parents.** *(Allaah has also commanded)* **That**

you do not kill *(abort)* **your children for fear of poverty** *(fearing that you will become poor by providing for them)*. **We provide for you and for them as well** *(even though you may be poor)*. **And** *(Allaah commands)* **that you do not draw near to immoral acts that may be open and secret. And** *(Allaah commands further)* **that you do not murder a soul which Allaah has forbidden except with a right** *(that permits you to kill him. Those who may be lawfully executed are married adulterers, murderers and male Murtaddeen)*. **These are the things which Allaah has** *(emphatically)* **commanded you so that you may understand** *(obey)*. **And approach** *(use or invest)* **the wealth of the orphan** *(who is in your care)* **only in a favourable** *(fair or profitable)* **manner until he reaches maturity. And** *(in addition to all these commands)* **give full measure and weight in fairness** *(when you trade with people)*. **We do not place on a soul a responsibility unless it is within its capability. Adopt justice when you speak** *(pass judgement)* **even though it be your relative** *(for whom or against whom you judge)* **and fulfil the pledge of Allaah** *(to worship Him Alone)*. **These are the things which Allaah has** *(solemnly)* **commanded you so that you may take heed. And** *(tell them, O Muhammad ε,)* **"This** *(obeying all these commands)* **is indeed my straight path, so follow it. Do not follow other paths, for they will deviate you from Allaah's path** *(from Islaam)*. **These are the things which Allaah has** *(solemnly)* **commanded you so that you may adopt Taqwa."** {Surah An'aam, verses 151-153}

Impressed by this, Mafrooq further asked, "What else do you call us towards? I swear by Allaah that this is not the speech of those on earth because if it were, we would have definitely recognised it." Thereafter Rasulullaah ρ recited the following verse of the Qur'aan:

إِنَّ اللّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاء ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُون

Verily Allaah instructs *(people to carry out)* **justice, Ihsaan** *(do things well, as well as doing everything with the consciousness that Allaah is watching)*, **and giving** *(charity)* **to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed** *(and thereby save ourselves from ruin and Jahannam)*. {Surah Nahl, verse 90}

Mafrooq exclaimed, " O Qurayshi! I swear by Allaah that you call towards the best of character and the most beautiful actions. Without doubt, any nation that rejects you and supports others against you are certain liars."

Mafrooq then decided to include Haani bin Qabeesah in the conversation. He therefore introduced Haani by saying, "This is Haani

bin Qabeesah. He is our elder and in charge of our and religious affairs." Thereafter, Haani addressed Rasulullaah ρ saying, "O my Qurayshi brother! I have heard what you have to say and accept every word of it. However, I feel that if we forsake our religion to follow yours, it would be a mistake and would reflect upon the weakness of our understanding and lack of contemplation over the matter. The reason for this is that this is only our first meeting with each other, which may not even be the last and no one knows what the future holds. Mistakes often occur because of haste. In addition to this, we have people at home who would dislike that we enter into any agreement without consulting them. Therefore, you should return and we shall return. There after you contemplate over your matter and we shall contemplate over ours."

Haani then wished to include Muthanna bin Haaritha into the conversation. He therefore introduced him saying, "This is Muthanna bin Haaritha. He is our elder and in charge of our military affairs." Addressing Rasulullaah ρ, Muthanna said, "O Qurayshi brother! I have listened to what you have said. I like what you said for it appealed to me very much. However, my reply to you will be the same reply that Haani bin Qabeesah has given. We find ourselves between the borders of two countries. The one is Yamaamah and the other is Samaawah."

Rasulullaah ρ asked him, "On the borders of for which two countries you are situated?" He replied, "On one side and we have the land, the high hills and mountains of the Arabs while on the other side we have the land of the Persians and the rivers of the Kisra. The Kisra has permitted us to live there on condition that we do not start anything new and do not support any person who starts a new movement. The possibility is great that the Persian kings would not like that which you are calling us towards. Whereas the custom in the land of the Arabs is to forgive those will have erred and to accept their excuse, the custom of the land of the Persians is that people who make mistakes are not forgiven nor are their excuses accepted. Therefore, it you wish that we take your back to our land and assist you against the Arabs, we can accept this responsibility (however, we cannot bear the responsibility of opposing the Persians)."

Rasulullaah ρ said to them, "Your reply has not been an evil one because you have spoken frankly. However, the only people who can establish the Deen of Allaah are those who protect it from every angle." Rasulullaah ρ then stood up taking the hand of Hadhrat Abu Bakr τ.

Hadhrat Ali τ narrates further when he says that the three of them then proceeded to the Aws and Khazraj tribes and left them only after they had pledged their allegiance to Rasulullaah ρ. Speaking about the Aws and Khazraj tribes, Hadhrat Ali τ says, "They were extremely truthful and extremely perseverant people. May Allaah be pleased with all of them."[1]

Another narration states that Rasulullaah ρ said to them, "The only people who can establish the Deen of Allaah are those who protect it from every angle." Thereafter, Rasulullaah ρ added, "Tell me. If after a short while Allaah grants you their (the Persians') land and their wealth and takes their women to your beds (making them your wives and slaves), will you then not be prepared to glorify Him and proclaim His purity?" To this, Nu'maan bin Shareek said, "You then have our support, O brother of the Quraysh." Rasulullaah ρ then recited the verse:

يَا أَيُّهَاالنَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا * وَدَاعِيًاإِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا

O Nabi ρ! We have certainly sent you as a witness, a carrier of good news *(to the Mu'mineen that they will enjoy Jannah)*, **a warner** *(to the Kuffaar that they will suffer the punishment of Jahannam if they do not accept Imaan)* **and as a caller to Allaah by His command and an as an illuminating lantern.**

Hadhrat Ali τ says, "Rasulullaah ρ then stood up, taking the hand of Hadhrat Abu Bakr τ. He turned to us and said, 'O Ali! How excellent are the manners of the Arabs even during the time of ignorance! How noble are they! It is because of this that they protect each other in the life of this world." The three of them then proceeded to the Aws and Khazraj tribes and left them only after they had pledged their allegiance to Rasulullaah ρ. Hadhrat Ali τ says, "They (the Aws and Khazraj tribes) were extremely truthful and extremely perseverant people. Rasulullaah ρ was happy that Hadhrat Abu Bakr τ possessed so much knowledge about the lineage of the Arabs. Not much time had elapsed afterwards when Rasulullaah ρ came to his companions and said, 'Praise Allaah abundantly because today the Banu Rabee'ah (amongst whom were the Banu Shaybaan tribe) have defeated the Persians. They have killed the Persian leaders and annihilated their armies. Allaah has assisted them because of me."[2]

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[1] Abu Nu'aym in Dalaa'il (pg. 96).

[2] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.142). Abu Nu'aym, Haakim, Bayhaqi have also narrated this Hadith.

Another narration explains this further by stating that when the soldiers of the Banu Rabee'ah met the Persian army at a place called Quraqir, which was close to the Euphrates River, they used the name of Muhammad ρ as their code-word, because of which Allaah granted them victory. After this battle, the Banu Rabee'ah entered the fold of Islaam."[1]

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Hadhrat Abdur Rahmaan Tameemi τ narrates that Rasulullaah ρ sent Hadhrat Amr bin Al Aas out τ to encourage the Arabs to accept Islaam. Rasulullaah ρ sent him to the Banu Baliy tribe because the mother of Aas bin Waa'il (his father) was from this tribe and he would be able to identify with them. When he reached a watering place called Salaasil (by which the Battle of Salaasil got its name) which was situated in the territory of the Judhaam, he sensed danger and sent a message for Rasulullaah ρ to dispatch reinforcements to assist him. Rasulullaah ρ then sent a battalion of the early Muhaajireen under the leadership of Hadhrat Abu Ubaydah bin Jarraah τ. Among this battalion were the likes of Hadhrat Abu Bakr τ and Hadhrat Umar τ. The Hadith continues further and will Insha Allaah be mentioned in the chapter concerning the appointment of leaders.[2]

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Urwa bin Mas'ood then stood up and said, "O people! Am I not like a father unto you?" "Indeed," they replied. He added, "And are you not like my children?" "Certainly," they responded. He asked further, "Do you have any doubts about me?" "Of course not," they asserted. Urwa asked, "Are you not aware of the fact that I mustered the support of the people of Ukaaz to assist you but when they refused, I presented myself with my family, my children and all who would obey me?" "We are well aware of that," they agreed.

Urwa then said to them, "He (Rasulullaah ρ) has presented a fine proposal. Accept it and allow me to negotiate I with him." When they agreed that he negotiate with Rasulullaah ρ, Urwa met with Rasulullaah ρ and started the negotiation process. When Rasulullaah ρ told Urwa what he had told Budayl, Urwa said, "O Muhammad! If you ever

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[1] Haafidh Ibn Hajar has commented on this Hadith in Fat'hul Baari (Vol.7 Pg.156).
[2] Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273).

annihilate your people, have you ever heard of any Arab before you who has annihilated his family? Nevertheless, if matter take the other course (if the Quraysh get the upper hand) then I do not see a group of loyal and trustworthy people around you. I see a mixed lot around who are prone to desert you and leave you all alone.” At this, Hadhrat Abu Bakr τ said to Urwa, “Go suck the Laat’s genitals! Will we ever desert Rasulullaah ρ and leave him by himself!” “Who is this?” asked Urwa. “He is Abu Bakr,” was the reply. Urwa responded by saying, “I swear by the Being in whose control is my life! Had it not been for a favour that I owe you and which I have not yet repaid, I would have certainly replied to you.”

Urwa then continued speaking with Rasulullaah ρ and would repeatedly touch the beard of Rasulullaah ρ as he spoke. Standing by Rasulullaah ρ’s headside was Hadhrat Mughiera bin Shu’ba τ (Urwa’s nephew) who was wearing a helmet at the time and carrying a sword. When Urwa raised his hand to touch Rasulullaah ρ’s beard, Hadhrat Mughiera τ struck Urwa’s hand with the handle of his sword saying, “Keep your hand away from Rasulullaah ρ’s beard.” Raising his gaze, Urwa asked, “Who is this?” When he was informed that it was Hadhrat Mughiera τ, Urwa said, “O betrayer! Have I not borne the brunt of you betrayal!” During the Period of Ignorance, Hadhrat Mughiera τ had befriended some people whom he later killed and robbed of their possessions. He later came to Rasulullaah ρ with all the stolen goods and accepted Islaam. However, Rasulullaah ρ said to him, “I shall accept your conversion to Islaam, but will have nothing to do with the wealth.” (Urwa was referring to this incident).

Urwa then started observing the Sahabah ψ very closely. He says, “By Allaah! Even when Rasulullaah ρ would spit, someone would catch it and rub it on his face and body. Whenever he issued any command the Sahabah ψ would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him.”

Urwa then returned to his people and said to them, “O people! I have been to the royal courts of Caesars, Kisras and Najaashi. I have never seen the followers of any ruler so devoted to him as the followers of Muhammad ρ are to him. By Allaah! Even when he spits, someone would catch it and rub it on his face and body. Whenever he issues any command the Sahabah ψ would immediately carry it out and when he

made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him. He had indeed forwarded a fine proposal to you so accept it."

A man from the Kinaana Tribe Meets with Rasulullaah ρ

Thereafter, someone from the Kinaana tribe said, "Allow me to meet him." "Go see him," he others said. When the man came to Rasulullaah ρ and the Sahabah ψ, Rasulullaah ρ said, "Here comes a man belonging to a tribe that honours sacrificial animals, so put some of them in front for him." When the animals were sent forward to him and the people met him reciting the Talbiya, he said, "Subhaanallaah! It is not correct to prevent these people from the Kabah." When he returned to his people, he said, "I saw the sacrificial animals already garlanded and marked for sacrifice. I do not think that they should be prevented from the Kabah."

Thereafter, another person by the name of Mikraz bin Hafs stood up and requested leave to meet with Rasulullaah ρ, which was granted. When he arrived to meet Rasulullaah ρ, Rasulullaah ρ said, "He is Mikraz who is an evil person." Mikraz started negotiating with Rasulullaah ρ and was still in the process of doing so when Suhayl bin Amr arrived.

Suhayl bin Amr's Meeting with Rasulullaah ρ and the Clauses of the treaty

Hadhrat Ma'mar رحمه الله narrates from Ayyoob and Ikrama رحمهما الله that when Suhayl bin Amr arrived, Rasulullaah ρ (took a good omen from his name and) said, "Allaah has now made matters easier." Hadhrat Ma'mar رحمه الله further states that according to the narration of Zuhri رحمه الله , when Suhayl bin Amr arrived he said, "Come, let us write a treaty between ourselves." Rasulullaah ρ sent for a scribe and instructed him to write:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

"(We begin) In the name of Allaah the Most Kind the Most Merciful"

To this Suhayl bin Amr objected, “By Allaah! We do not know what ‘Ar Rahmaan’ is. As we usually do, why do you not rather write:

بِسْمِكَ اللَّهُمَّ

“(We begin) In Your name O Allaah”

The Muslim protested against writing anything but:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

“(We begin) In the name of Allaah the Most Kind the Most Merciful”

However, Rasulullaah ρ instructed the scribe to write:

بِسْمِكَ اللَّهُمَّ

“(We begin) In Your name O Allaah”

Thereafter, Rasulullaah ρ instructed the scribe to write, "This is what Muhammad the Rasool of Allaah has decided." Suhayl bin Amr again objected by saying, "By Allaah! Had we known that you are truly the Rasol of Allaah, we would not have prevented you from visiting the Kabah, nor would we have fought against you. Rather write, ‘Muhammad the son of Abdullaah.’” To this, Rasulullaah ρ said, "By Allaah! I am certainly the Rasool of Allaah even though you people deny it." Addressing the scribe, Rasulullaah ρ said, “Write, ‘Muhammad the son of Abdullaah.’”

Zuhri رحمه الله stated that these compromises were on account of what Rasulullaah ρ had stated earlier when he said, "I swear by the Being in Whose control is my life that I shall grant the Kuffaar any request they make as long as it sanctifies those things that Allaah has made sacred.”

Rasulullaah ρ then said, “(The first clause is) that you allow us to perform Tawaaf of the Kabah.” Suhayl bin Amr interjected by saying, "Never! By Allaah, then that Arabs would say that we bowed before you. This will only be during the following year." Consequently, this was written (that the Muslims will be allowed to perform Umrah during the following year). (Proposing the next clause) Suhayl bin Amr said, "Should any man from our ranks join you, he would be returned to us even though he follows your religion.” The Muslims exclaimed, "Subhaanallaah! How can he be returned to the Mushrikeen when he has come as a Muslim?”

The incident of Abu Jandal τ

Negotiations were still underway when Hadhrat Abu Jandal τ the son of Suhayl bin Amr arrived there chained in fetters. He had just left the lower part of Makkah and handed himself over to the Muslims. "This man O Muhammad," said Suhayl bin Amr, "is the first person I am demanding that you return to me in accordance with the treaty." "But we have not yet concluded the treaty," said Rasulullaah ρ. Suhayl bin Amr adamantly said, "Then shall never negotiate any treaty with you!" Rasulullaah ρ said, "At least leave him to me." "I shall never leave him to you!" Suhayl bin Amr bellowed. "Why not? I am sure you can," Rasulullaah ρ requested. "I shall not," Suhayl bin Amr said stubbornly. Mikraz however said, "We shall leave him to you." Hadhrat Abu Jandal τ addressed the Muslim saying, "O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?" Hadhrat Abu Jandal τ had endured severe torture at the hands of the Mushrikeen.

Hadhrat Umar τ then approached Rasulullaah ρ and said, "Are you not the true Nabi of Allaah?" "I am indeed," replied Rasulullaah ρ. Hadhrat Umar τ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Rasulullaah ρ. "Then," asked Hadhrat Umar τ, "why do we have to submit?" Rasulullaah ρ said to him, "I am certainly the Rasool of Allaah. I cannot disobey Him and He is my Helper." Hadhrat Umar τ asked, "Did you not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Rasulullaah ρ replied, "Indeed I did but did I tell you that it would be this year?" "No," said Hadhrat Umar τ. "Then you shall certainly arrive there and perform Tawaaf around it," Rasulullaah ρ assured him.

Hadhrat Umar τ then approached Hadhrat Abu Bakr τ and asked him, "Is he not the true Nabi of Allaah?" "He is indeed," replied Hadhrat Abu Bakr τ. Hadhrat Umar τ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Hadhrat Abu Bakr τ. "Then," asked Hadhrat Umar τ, "why do we have to submit?" Hadhrat Abu Bakr τ said to him, "O person! He is certainly the Rasool of Allaah. He cannot disobey Allaah and Allaah is his Helper." Hadhrat Umar τ asked, "Did Rasulullaah ρ not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Hadhrat Abu Bakr τ replied, "He did indeed, but did he tell you that it would be this year?" "No," said Hadhrat Umar τ.

"Then you shall certainly arrive there and perform Tawaaf around it," Hadhrat Abu Bakr τ assured him. After narrating this incident, Hadhrat Umar τ says that he later carried out numerous good deeds to make amends for this behaviour.

After the treaty had been written, Rasulullaah ρ instructed the Sahabah ψ to slaughter their animals and to shave off their hair (an indication that they were to return without performing Umrah). The narrator of the Hadith says, "By Allaah! No one stood up to do this even though Rasulullaah ρ thrice repeated the instruction (because they all hoped that he would perhaps reconsider the situation)." When he saw that no one was prepared to carry out the command, he went to (his tent where he met) his wife Hadhrat Ummu Salma رضي الله عنها . When he informed her of the difficulty he was having, she said, "O Nabi of Allaah! Why do you rather not do this? Go out there without speaking a word to anyone, slaughter your animal, call for someone to shave your hair and have it shaved off." Rasulullaah ρ then went out and did accordingly. He slaughtered his animal, called for someone to shave off his hair and had it shaved off. When the Sahabah ψ saw this, they all stood up, slaughtered their animals and started shaving each others' hair. In fact, they were so sad that it appeared that they could almost kill each other out of grief.

Thereafter, some Muslim women arrived there (to join the Muslims) and the following verse of the Qur'aan was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُم مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ

O you who have Imaan! When Mu'mineen women come to you *(in a Muslim country)* **as immigrants, then** *(instead of sending them back)* **examine them** *(test whether they are sincere Muslims)*. *(Of course, you can only judge the sincerity of their Imaan superficially because only)* **Allaah best knows the** *(true)* **condition of their Imaan. If** *(after examining them,)* **you determine that they really are Mu'mineen women** *(and not impostors)*, **then do not return them to the Kuffaar. Neither are these women lawful** *(as wives)* **for the Kuffaar men nor are the Kuffaar men lawful** *(as husbands)* **for these women. Return to them** *(to their Kuffaar husbands)* **what they have spent** *(as dowry because the marriage has terminated)*. *(Thereafter,)* **There is no harm if you** *(Muslim men)* **marry these women when you give them their dowry.** *(O Muslim husbands!)* **Do not stubbornly cling to**

your Kuffaar wives *(who do no want to accept Islaam after you have accepted)*. {Surah Mumtahina, verse 10}

In conformance with the above verse, Hadhrat Umar τ divorced two of his wives whom he had married as a Mushrik. Consequently, Mu'aawiya bin Abi Sufyaan married one of them while the other was married to Safwaan bin Umayyah.

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Hadhrat Abu Bakr τ used to say, "There has never been a victory in Islaam greater than the victory at Hudaybiyyah but the people on that were day unable to understand what Muhammad ρ and his Rabb were doing. While man is hasty, Allaah does not have the haste man has because of which matters condense to what Allaah as intended. On the occasion of the Farewell Hajj I have seen Suhayl bin Amr standing at the place where animals were being slaughtered, taking Rasulullaah ρ's camel closer to him. Rasulullaah ρ slaughtered it with his own hand and then called for someone who shaved off his hair. I then saw Suhayl snatching up the hair of Rasulullaah ρ and even saw him placing it on his eyes. I then thought that it was the same Suhayl who on the occasion of Hudaybiyyah had refused to allow the writing of بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ and had refused the writing of 'Muhammad the Rasool of Allaah'. I then praised Allaah Who had guided him to Islaam."[1]

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Hadhrat Khaalid bin Waleed τ says that when Allaah decided that good head his way, Allaah created the desire within his heart to accept Islaam and opened many avenues to him. He says, "I said to myself, 'I fought every battle against Rasulullaah ρ but after each battle I got the feeling that all this running about was futile because there was no doubt that Rasulullaah ρ would eventually emerge victorious. When Rasulullaah ρ arrived at Hudaybiyyah, I led a contingent of Mushrikeen horsemen and faced Rasulullaah ρ at a place called Usfaan where we intended launching an attack. Rasulullaah ρ led the Sahabah ψ in the Zuhr salaah and we saw a perfect opportunity to attack. However, we were undecided and did not attack, which was best. Rasulullaah ρ was aware of our intention (through revelation) and when he led the Asr

[1] Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.286).

salaah, he performed Salaatul Khowf[1]. This had an impact upon us and we were left saying, 'This man is certainly protected (by Allaah).' Rasulullaah ρ then steered clear of us and took a path towards the right that led away from the path of our horses."

Continuing the story, Hadhrat Khaalid bin Waleed τ says, "Rasulullaah ρ then entered into a treaty with the Quraysh at Hudaybiyyah when the Quraysh managed to save their necks (by opting for a treaty rather than a battle). I then said to myself, 'What is left now? Where shall I run? To Najaashi? He is already a follower of Muhammad and the Sahabah ψ are living peacefully with him. Should I go to Heraclius where I will have to forsake my religion for Christianity or Judaism and live with foreigners? Should I rather stay at home with those left here?' I was still in this dilemma when Rasulullaah ρ came to Makkah to perform the Umrah they had missed the previous year. I made myself scarce and did not see then enter Makkah. My brother Waleed bin Waleed also arrived in Makkah with Rasulullaah ρ and looked for me. He was unable to find me and left a letter for me which read:

In the name of Allaah the Most Kind the Most Merciful

I have seen nothing more astonishing than the fact that someone as intelligent as you has not yet decided to accept Islaam. How can anyone remain in the dark about a religion as great as Islaam? When Rasulullaah ρ asked where you were, I told him that Allaah will soon bring you. He said, "How can a person like Khaalid remain unaware of a religion like Islaam? It would be best for him to spend his efforts and energies with the Muslims and we shall put him ahead of others."

O my brother! You have missed tremendous opportunities so please make amends.

Hadhrat Khaalid bin Waleed τ says, "After reading this letter, I was inspired to leave for Madinah and my inclination towards Islaam increased. It pleased me to think that Rasulullaah ρ had actually asked

[1] This is a special method of performing salaah during threatening situations in which a part of the congregation faces the enemy while the other part performs the salaah. During the salaah, the group facing the enemy will join the congregation while the group that had already performed part of the salaah will stand facing the enemy. The details of this salaah can be found in the detailed books perform Islaamic jurisprudence.

about me. During this time, I dreamt that I was in a constricted and drought-stricken land after which I went to a land that was vast and fertile. This, I thought, is certainly a true dream. I thought that I should definitely relate this dream to Hadhrat Abu Bakr τ when I reached Madinah. (When he related it to Hadhrat Abu Bakr τ,) Hadhrat Abu Bakr τ said, 'Your leaving the place was the guidance Allaah gave you towards Islaam and the constricted place was the Shirk you had been involved with.'"

"When I made up my mind to leave for Rasulullaah ρ, I wondered who would accompany me. I approached Safwaan bin Umayyah and said to him, 'O Abu Wahab! Do you not see the situation we find ourselves in? We are as few as the molars (in the mouth). Muhammad ρ has dominated the Arabs and non-Arabs. I feel that we should meet him and follow him then his honour shall be ours.' Safwaan vehemently rejected the offer and said, 'I shall never follow him even though I am the last person left!' Leaving him, I said to myself, 'Both his brother and father had been killed in the Battle of Badr (because of which he is so reluctant to accept Islaam).' I then met Ikrama bin Abi Jahal and told him what I had mentioned to Safwaan. His response was similar to that of Safwaan. Nevertheless, I told him to keep it a secret and he agreed not to breathe a word to anyone."

"I then went home and had my conveyance prepared. As I was riding out, I met Uthmaan bin Talha and said to myself, 'He is a good friend of mine. Perhaps I should tell him what I intend doing.' I then remembered that many of his relatives had been killed (by the Muslims in battle) and it would not be appropriate to mention it to him. However, it occurred to me that here was no harm in telling him since I was already on my way. I therefore spoke to him about the (unfavourable) results of our efforts (against the Muslims) and said, 'We are just like a fox in his hole who will have to emerge as soon as a bucket of water is thrown down the hole.' I also told him what I had mentioned to my two friends earlier. He immediately accepted what I said. I told him that I was leaving that very day and that my transport was ready and waiting at a place called Faj. We then decided to meet at a place called Yajuj where I was to wait for him if I arrived first, otherwise he would wait for me if he arrived first."

"We left our homes very early in the morning and mat at Yajuj before the break of dawn. We then proceeded together from there and when we reached Hada, we met Hadhrat Amr bin Al Aas τ. After he had

welcomed us and we had welcomed him, he asked us where we were heading. We asked him what had brought him from his home and he asked us the same question. We then said to him, 'We intend entering the fold of Islaam and following Muhammad ρ.' He responded by saying, 'That is exactly what has brought me.' We then joined forces until we reached Madinah where we left our conveyances at a place called Harra. Rasulullaah ρ was already informed about our arrival and was very pleased. I wore my best clothes and headed for Rasulullaah ρ."

"My brother met me and said, 'Hurry! Rasulullaah ρ has been informed about you and is pleased about your arrival. He is eagerly waiting for you." We walked hastily until we arrived and Rasulullaah ρ smiled with me until I came in front of him. I greeted as the Nabi of Allaah and he replied to my greeting with a smiling face. I then said, 'I testify that there is none worthy of worship but Allaah and that you are Allaah's messenger.' He called me closer and said, 'All praise belongs to Allaah Who has guided you. When I saw your intelligence I hoped that it would inspire you only to do good.' I then said, "O Rasulullaah ρ! I keep thinking of the battles I fought against you in opposition to the truth. Pray to Allaah to forgive me.' Rasulullaah ρ said, 'Accepting Islaam obliterates all previous sins.' I said, 'O Rasulullaah ρ! Despite that (still pray for me).' He prayed, 'O Allaah! Forgive Khaalid bin Waleed for all the efforts he exerted to prevent people from the path of Allaah.' Thereafter, Hadhrat Uthmaan bin Talha τ and Hadhrat Amr τ came forward and pledged their allegiance to Rasulullaah ρ. We had arrived in Madinah during the month of Safar, eight years after the Hijrah. By Allaah! Rasulullaah ρ never equated any of the other Sahabah ψ with me when it concerned matters that worried him (military matters)." [1]

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Waaqidi has mentioned that he was informed by Abdullaah bin Aamir who narrates from Abu Amr bin Himaas that the Banu Layth marched by all by themselves. They numbered two hundred and fifty and Hadhrat Sa'b bin Juthaama τ carried their flag. They cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. When Abu Sufyaan asked who they were, Hadhrat Abbaas τ informed him that they were the Banu Layth tribe. The last battalion to pass was that of the Banu Ash'ja

[1] Waaqidi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.238). Ibn Asaakir has also narrated a similar Hadith in much detail as quoted in *Kanzul Ummaal* (Vol.7 Pg.30).
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tribe who numbered three hundred. They had a flag carried by Ma'qal bin Sanaan τ and another carried by Hadhrat Nu'aym bin Mas'ood τ. Abu Sufyaan remarked, "Of all the Arabs, they were the staunchest opponents of Muhammad ρ." Hadhrat Abbaas τ commented, "Allaah has entered Islaam into their hearts. That is the grace of Allaah." Abu Sufyaan then remained silent for awhile.

Abu Sufyaan then asked, "Has the battalion of Rasulullaah ρ not passed?" Hadhrat Abbaas τ replied, "He has not yet passed. If you see the battalion of Rasulullaah ρ, you will see only steel, horses, brave men and an army that none has the power to withstand." Abu Sufyaan said, "O Abul Fadhl! By Allaah! I am now convinced of this. Who has the capacity to resist them?" When the battalion of Rasulullaah ρ appeared, all that could be seen was large masses and dust rising from the hooves of horses. As they marched by in a successive chain, Abu Sufyaan kept asking, "Has Muhammad ρ not passed yet?" Hadhrat Abbaas τ kept informing him that Rasulullaah ρ had not yet passed. Eventually, Rasulullaah ρ passed riding his camel Qaswa. He was between Hadhrat Abu Bakr τ and Hadhrat Usayd bin Hudhayr τ and speaking to the two of them.

Hadhrat Abbaas τ then said, "That is Rasulullaah ρ amongst a powerful battalion of Muhaajireen and Ansaar." The battalion carried many large and small flags. Every hero of the Ansaar carried a large and small flag. They were clad in steel armour and only the whites of their eyes were visible. Hadhrat Umar τ was also covered in armour and he was busy arranging the lines of the army with his booming voice. Abu Sufyaan asked, "O Abul Fadhl! Who is that man talking?" "He is Umar bin Khattaab," replied Hadhrat Abbaas τ. Abu Sufyaan remarked, "The Banu Adi (the tribe of Hadhrat Umar τ) were very few in number and possessed little honour. By Allaah! They have now assumed great prominence." Hadhrat Abbaas τ said, "O Abu Sufyaan! Allaah elevates whoever He wills as He wills. Umar is indeed amongst those whom Islaam has elevated." The narrator of this report mentions that there were two thousand coats of armour in this battalion.

Rasulullaah ρ had given his flag to Hadhrat Sa'd bin Ubaadah τ who was at the head of the battalion. When Hadhrat Sa'd τ passed by Abu Sufyaan with the flag of Rasulullaah ρ, he shouted to Abu Sufyaan, "Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the Quraysh!" As Rasulullaah ρ approached and drew alongside Abu Sufyaan, he called out, "O

Rasulullaah ρ! Have you commanded that your people be killed as Sa'd and those with seemed to think as they passed us? He called out saying, 'O Abu Sufyaan! Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the Quraysh!' Taking the name of Allaah, I plead with you on behalf of your people for you are the best of all people."

Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Uthmaan τ both said, "O Rasulullaah ρ! We fear that the Quraysh may suffer an attack from Sa'd." Rasulullaah ρ then said, "O Abu Sufyaan! Today is a day of mercy. On this day shall Allaah give honour to the Quraysh." Then sent a message that Hadhrat Sa'd τ be relieved of the post (as flagbearer) and assigned the task of bearing the flag to Hadhrat Qais τ (Hadhrat Sa'd's son). (In this way) Rasulullaah ρ intended that the flag would really not leave the hands of Hadhrat Sa'd τ when it went to his son (and he would therefore not feel offended). However, Hadhrat Sa'd τ refused to surrender the flag until he received a signal from Rasulullaah ρ. Consequently, Rasulullaah ρ sent his turban to Hadhrat Sa'd τ, by which he acknowledged the command and handed the flag over to his son Hadhrat Qais τ.[1]

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Hadhrat Mundhir bin Jahm τ narrates from Hadhrat Huwaytib bin Abdil Uzza τ that he was terrified when Rasulullaah ρ entered Makkah when it was conquered. He left his house and scattered his family in various places where they would be safe. He then hid himself in an orchard belonging to the Auf clan. He narrates, "One day, Abu Dharr suddenly arrived. We had been good friends before and friendship always bears fruit. However, as soon as I saw him, I started to run away." Hadhrat Abu Dharr τ called out, "O Abu Muhammad!" When Hadhrat Huwaytib τ responded, Hadhrat Abu Dharr τ asked, "What is the matter?" "Fear," replied, Hadhrat Huwaytib τ. "Have no fear," said Hadhrat Abu Dharr τ, "You have amnesty in the protection of Allaah." Hadhrat Huwaytib τ then went back and greeted Hadhrat Abu Dharr τ.

"You may go home," said Hadhrat Abu Dharr τ. "How am I to go home?" asked Hadhrat Huwaytib τ, "By Allaah! I do not see myself returning home alive. I shall be met on the street and killed or be killed by someone barging into my house. In addition, my family are scattered in various places." Hadhrat Abu Dharr τ said, "Then gather

[1] *Kanzul Ummaal* (Vol.5 Pg.295).
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your family in one place and I shall escort you home." Hadhrat Abu Dharr τ then took Hadhrat Huwaytib τ home and announced, "Huwaytib has been granted amnesty and may not be harmed." When Hadhrat Abu Dharr τ went to Rasulullaah ρ and informed him about the events, he said, "Has everyone not been granted amnesty besides those whose execution I have ordered?" This statement put Hadhrat Huwaytib τ's heart at ease and he took his family home.

Hadhrat Abu Dharr τ again came to Hadhrat Huwaytib τ and said, "O Abu Muhammad! Until when? Where to? You have participate in al the battles. Although you have lost tremendous good, much good is still left for you. Go to Rasulullaah ρ and accept Islaam. You will then be able to live in peace. Rasulullaah ρ is the most righteous of people, the one who best maintains family ties and the most tolerant of all people. His honour is yours and his dignity is yours." Hadhrat Huwaytib τ then said to Hadhrat Abu Dharr τ, "I am prepared to accompany you to Rasulullaah ρ." The two then met Rasulullaah ρ at Bat'haa while Hadhrat Abu Bakr τ and Hadhrat Umar τ were with him. Hadhrat Huwaytib τ then asked Hadhrat Abu Dharr τ, "What should be said when Rasulullaah ρ's is greeted?" Hadhrat Abu Dharr τ told him to say:

السلام عليك ايها النبي ورحمة الله وبركاته

"May peace, the mercy of Allaah and His blessings be showered on you, O Nabi of Allaah"

When Hadhrat Huwaytib τ greeted Rasulullaah ρ with these words, Rasulullaah ρ replied, "Peace be to you too, O Huwaytib." Hadhrat Huwaytib τ then said, "I testify that that there is none worthy of worship but Allaah and that you are Allaah's messenger." Rasulullaah ρ then said, "All praise belongs to Allaah Who has guided you." Hadhrat Huwaytib τ narrates that Rasulullaah ρ was happy that he accepted Islaam. Rasulullaah ρ asked him for a loan and he borrowed forty thousand Dirhams. He then participated in the Battles of Hunayn and Taa'if after which Rasulullaah ρ gave him a hundred camels from the booty received from the Battle of Hunayn.[1]

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[1] Haakim (Vol.3 Pg.493) as well as Ibn Sa'd in his *Tabaqaat* as mentioned in *Al Bidaaya wan Nihaaya* (Vol.1 Pg.364).
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It was only a few months after killing Hadhrat Urwa bin Mas'ood τ that the Thaqeef tribe consulted with each other and decided that they did not have the strength to fight all the Arabs around them who had already pledged allegiance to Rasulullaah ρ and accepted Islaam. They decided to send one of their people to Rasulullaah ρ. The person they sent was Abd Yaaleel bin Amr together with two persons from their allies and a third person from the Banu Maalik tribe. When they came close to Madinah and camped at a spring, they met Hadhrat Mughiera bin Shu'ba τ who was taking his turn to graze the riding animals of the Sahabah ψ. After meeting them, he rushed to Rasulullaah ρ to give him that glad tidings of their arrival.

He first met Hadhrat Abu Bakr τ and informed him that some riders from the Thaqeef had arrived and were prepared to pledge their allegiance and accept Islaam if Rasulullaah ρ accepted a few of their conditions and a if letter is written to their people. Hadhrat Abu Bakr τ said to Hadhrat Mughiera τ, "I ask you on oath not to go to Rasulullaah ρ before me so that I may be the first to inform him." Hadhrat Mughiera τ allowed this. Hadhrat Abu Bakr τ then went to O Rasulullaah ρ can be informed him about their arrival. In the meanwhile, Hadhrat Mughiera τ went back to the delegation entered brought them together with the grazing animals. Although Hadhrat Mughiera τ taught the delegation how to greet Rasulullaah ρ, they still greeted him like people greeted during the Period of Ignorance.

When the delegation arrived at the Masjid, a tent was pitched for them. The person who conducted negotiations between them and Rasulullaah ρ was Hadhrat Khaalid bin Sa'eed bin Al Aas τ. Whenever he brought food to them, they would not touch it until he had eating from it himself. It was also he who wrote the letter to their people. Amongst the conditions that they made with Rasulullaah ρ was that he leaves and their idol (Laat) alone for three years. However, Rasulullaah ρ and refused to allow this and they continued reducing the number of years until they requested for a single month starting from their day they arrived in Madinah. They requested for this period so that foolish people are amongst them could gradually be won over. Rasulullaah ρ refused to allow them this period and decided to send Hadhrat Mughiera bin Shu'ba τ and Hadhrat Abu Sufyaan bin Harb τ with them to destroy their idol.

Another condition was that they should not be required to perform salaah and that they should not have to break their idols with their own hands. Rasulullaah ρ said to them, "As for the breaking of your idols with your own hands, we shall overlook this (we shall send people to it for you). However, as for the salaah, there is no good in a religion without salaah." They gave in saying, "We shall grant you this even though it is humiliating."

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Ibn Is'haaq رحمه الله narrates, "When Hadhrat Abu Bakr τ accepted Islaam and made his Islaam known, he started inviting people towards Allaah. He was well acquainted with the people, well liked by his people, soft-natured and from all of the Quraysh he the possessed the most knowledge of their family trees and the good and bad conditions that prevailed over them. He was a good-natured businessman of excellent character and because of his vast knowledge, his business expertise and his entertaining nature, his people used to come to him and confide in him in numerous matters. He therefore started calling all those people to Allaah and to Islaam who confided in him when they met him and sat in his company. As far as I am told, the following persons accepted Islaam at his hands: Hadhrat Zubayr bin Awaam, Uthmaan bin Affaan, Talha bin Ubaydillaah, Sa'd bin Abi Waqqaas and Abdur Rahmaan bin Auf ψ.

They all came to Rasulullaah ρ with Hadhrat Abu Bakr τ and Rasulullaah ρ presented Islaam to them, recited the Qur'aan to them and informed them about the rights Islaam had on them. They all accepted Imaan. These were the eight persons[1] were the forerunners in Islaam who believed in Rasulullaah ρ and believed everything he brought from Allaah."[2]

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Hadhrat Abdur Rahmaan bin Ka'b narrates that the two sons of Zuhayr who were Bujayr and Ka'b left on a journey and had reached a spring called Abraqal Azzaaf. Bujayr then said to Ka'b, "Stay here with the animals. I am going to see that person (Rasulullaah ρ) and hear what he has to say." Ka'b stayed and Bujayr left to meet Rasulullaah ρ.

[1] The five named together with Hadhrat Abu Bakr τ, Hadhrat Ali τ and Hadhrat Zaid bin Haaritha τ.
[2] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).

Rasulullaah ρ presented Islaam to him and he accepted. When the news reached Ka'b, he recited the a few couplets which mean:

"Will you not convey this message to Bujayr
Woe be on another (Hadhrat Abu Bakr τ). To what has he led you?

He has led you to a way on which you will not find your parents
Neither will you find your brother

Abu Bakr has made you drink from a terrible cup
That slave has made you drink from it time and time again"

When Rasulullaah ρ heard about these couplets, he permitted Ka'b's execution when he said, "Whoever finds Ka'b should kill him!" Bujayr wrote to Ka'b informing him that Rasulullaah ρ had ordered his execution. He also wrote, "Save yourself! However, I do not think that you will be able to escape."

Bujayr later wrote back to Ka'b saying, "Rasulullaah ρ accepts the word of anyone who comes to him to testify that there is none worthy of worship but Allaah and that Muhammad ρ is Allaah's messenger. You should therefore accept Islaam and come here as soon as this letter reaches you." Ka'b accepted Islaam and recited a poem in praise of Rasulullaah ρ. He then came (to Madinah) and sat his mount down at the door of the Masjid. He then entered the Masjid where he found Rasulullaah ρ sitting in the middle of the Sahabah ψ just as a tablecloth is placed at the center with people sitting around it. The Sahabah ψ thronged around Rasulullaah ρ forming several rings. At times, he turned towards a group while addressing them and at other times he turned towards another group.

Hadhrat Ka'b τ himself says, "I sat my mount down at the door of the Masjid and recognised Rasulullaah ρ by his features. I took a few steps forward and sat by him where is declared that I had accepted Islaam when I said, 'I testify that there is none worthy of worship but Allaah and that you are Allaah's messenger. I seek amnesty, O Rasulullaah ρ!" Rasulullaah ρ asked, "Who are you?" "I am Ka'b bin Zuhayr." Rasulullaah ρ said, "Was it you who said…" He then turned to Hadhrat Abu Bakr τ and asked, "What was it that he said, O Abu Bakr?" Hadhrat Abu Bakr τ recited the couplet which meant, "*Abu Bakr has made you*

drink from a terrible cup. That slave has made you drink from it time and time again."

Ka'b τ interjected by saying, "I did not say it like this, O Rasulullaah ρ." "Then how did you say it?" asked Rasulullaah ρ. Ka'b said, "I said (he then altered a few words to compose a couplet which meant) '*Abu Bakr has made you drink from a quenching cup. That trustworthy man has made you drink from it time and time again.'"* Rasulullaah ρ then said, "By Allaah! He certainly is a trustworthy man." Ka'b τ then recited the entire poem he had composed, which will be quoted shortly.[1]

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Hadhrat Haarith bin Muslim Tameemi τ narrates that Rasulullaah ρ once sent them on a military expedition. When they reached the place they intended to attack, he spurred his horse and soared ahead of the others. However, the people of the town were weeping as they met them. Hadhrat Haarith bin Muslim τ said to them, "Say 'Laa Ilaaha Illallaah' and you will be saved." The people then said what they were told. When the other Sahabah ψ arrived there, they rebuked Hadhrat Haarith bin Muslim τ and said, "You have deprived us of the booty after it already become cold in our hands."

When they returned to Madinah and mentioned the incident to Rasulullaah ρ, he called Hadhrat Haarith bin Muslim τ and congratulated him for what he had done. Rasulullaah ρ also told him that Allaah had granted him tremendous rewards for every one of the people of the town. One of the narrators by the name of Abdur Rahmaan says that it was he who forgot the specific rewards that Rasulullaah ρ mentioned. Rasulullaah ρ then said to him, "I shall write a bequest in your favour to all the Muslim leaders who come after me." Rasulullaah ρ did so, sealed the letter and handed it over to him. Thereafter, Rasulullaah ρ said to him, "When you have performed your Fajr salaah, recite seven times:

أَللّٰهُمَّ أَجِرْنِي مِنَ النَّار

"O Allaah! Save me from the Fire"

[1] Haakim (Vol.3 Pg.579).
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If you die during that day, Allaah shall record your safety from the Fire. Then when you have performed your Maghrib salaah, again recite seven times:

أللـهُمَّ أجِرْنـِي مِنَ النَّـار

"O Allaah! Save me from the Fire"

If you die during that night, Allaah shall record your safety from the Fire."

Hadhrat Haarith bin Muslim τ says, "When Allaah took Rasulullaah ρ away, I went to Hadhrat Abu Bakr τ who opened the seal, read the letter and gave me some wealth (as Rasulullaah ρ instructed). Thereafter, he sealed the letter. Afterwards (after the death of Hadhrat Abu Bakr τ) I went to Hadhrat Umar τ, who did the same. Thereafter, I went to Hadhrat Uthmaan τ (when he was the Khalifah) and he did exactly the same."

Muslim bin Haarith says, "(My father) Hadhrat Haarith bin Muslim τ passed away during the Khilaafah of Hadhrat Uthmaan τ and the letter stayed with us until Hadhrat Umar bin Abdul Aziz رحمه الله became the Khalifah. He wrote a letter to the governor of the region where we stayed instructing him to send Muslim the son of Haarith bin Muslim τ to him with the letter that Rasulullaah ρ had written for is father. When I was sent to him, he read the letter, ordered that I be given some wealth and then sealed it."[1]

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Hadhrat Sa'eed bin Musayyab رحمه الله narrates that when Hadhrat Abu Bakr τ sent armies to Shaam, he appointed Hadhrat Yazeed bin Abi Sufyaan τ, Hadhrat Amr bin Al Aas τ and Hadhrat Shurahbeel bin Hasana τ as commanders. When they were mounted, Hadhrat Abu Bakr τ walked with them up to Thaniyyatul Wadaa to see them off. The commanders said, "O Khalifah of Rasulullaah ρ! You are walking while we ride?" Hadhrat Abu Bakr τ said, "I am taking these steps with the intention of being rewarded for taking them in the path of Allaah."

[1] Hasan bin Sufyaan and Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.7 Pg.28) and *Muntakhab* (Vol.5 Pg.162).
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He then advised them saying, "I advise you to be ever-conscious of Allaah. Wage war in the path of Allaah and fight all those who reject Allaah. Indeed, Allaah shall assist His Deen. Do not steal from the booty, do not deceive, do not be cowardly, do not spread corruption on earth and do not go against your orders. If Allaah decrees that you meet the enemy who are Mushrikeen, invite them to accept one of three options. Should they accept any of the option, acknowledge it and refrain from harming them. (Firstly) Invite them to accept Islaam. If they accept, acknowledge it and refrain from harming them. Thereafter (if they accept Islaam) invite them to move from their homes to the home of the Muhaajireen. If they are prepared to do this, inform them that they shall enjoy the privileges that the Muhaajireen enjoy and shall have to bear the same responsibilities that the Muhaajireen bear. If after accepting Islaam they prefer their own homes to that of the Muhaajireen, inform them that they will assume the status of the Muslims in the outlying areas. The injunctions that Allaah has enjoined for all Muslims shall still apply to them but they shall receive no share of Fay[1] or booty unless they participate in the battle."

"However, if they refuse to enter the fold of Islaam then invite them to (the second option which is to) pay the Jizya. If they accept, acknowledge it and refrain from harming them. If they refuse this, then (the third course of action is that you) entreat Allaah for help and fight them if this is what Allaah decrees. (When you are fighting) You should never chop down or burn any date palms nor destroy any animals or any fruit-bearing trees. Do not destroy any places of worship or kill any children, elderly people or women. You will also find people who have secluded themselves in monasteries. Leave them to that which they have secluded themselves. You will also find people who have made nests for Shaytaan on their heads[2]. When Allaah decrees that you find these people, cut off their heads.[3]

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Hadhrat Urwa τ narrates that when Hadhrat Abu Bakr τ sent Hadhrat Khaalid bin Waleed τ to fight those Arabs who had forsaken Islaam (the

[1] The booty received from conquered lands when the enemy surrenders without a fight.
[2] They always entertain the whispers of Shaytaan and do as he commands. It may also refer to people who have shaved off the top part of their hair in the shape of a nest as a form of recognition.
[3] Bayhaqi (Vol.9 Pg.85) and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.2 Pg.295). Many others have also narrated it as mention in *Kanzul Ummaal* (Vol.2 Pg.295,296).
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Murtaddeen), he instructed him to invite them back to Islaam and to explain to them their privileges and responsibilities. Hadhrat Abu Bakr τ eagerly desired that they receive guidance and also instructed Hadhrat Khaalid bin Waleed τ that he should acknowledge their acceptance whether they are white or black. He said that this was because the only people to be fought were those who chose to disbelieve in Allaah rather than believe in Him. Once a person accepted Islaam and displays sincere Imaan, there was no way to harm him because Allaah shall judge him. Only those Murtaddeen were to be fought who do not accept the Islaam they are invited towards.[1]

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Hadhrat Abu Umaamah τ narrates that Rasulullaah ρ once asked, "Who would like to pledge their allegiance?" Hadhrat Thowbaan τ who was the slave of Rasulullaah ρ said, "Do accept our pledge of allegiance, O Rasulullaah ρ." Rasulullaah ρ said, "Pledge that you would not ask anyone for anything." Hadhrat Thowbaan τ asked, "What will one receive for making this pledge?" Rasulullaah ρ replied, "Jannah." Hadhrat Thowbaan τ then made this pledge with Rasulullaah ρ. Hadhrat Abu Umaamah τ says that he saw Hadhrat Thowbaan τ riding amongst a large crowd in Makkah and even when his whip sometimes fell on someone's shoulders and the person would attempt to give it back to him, he would not allow it and would dismount the animal to pick it up himself.[2] Other narrations[3] report that Hadhrat Abu Bakr τ would also not as people to pass him his whip when it fell.

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Hadhrat Muntashir narrates from his father that when the Sahabah ψ pledged their allegiance at the hands of Rasulullaah ρ, he stipulated that their pledges be solely for the pleasure of Allaah and that they pledge to always obey the truth. This was after the revelation of the verse:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

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[1] Bayhaqi (Vol.8 Pg.201) as quoted in *Kanzul Ummaal* (Vol.3 Pg.143).
[2] Tabraani in his *Kabeer* as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.100). Ahmad, Nasa'ee and others have narrated the incident from Hadhrat Thowbaan τ.
[3] *Targheeb wat Tarheeb* (Vol.2 Pg.99,101).

“Indeed those who pledge their allegiance to you *(O Rasulullaah ρ)* **they really pledge their allegiance to Allaah.”** {Surah Fatah, verse 10}

When Hadhrat Abu Bakr τ took the pledge of allegiance from people, said to them, “You are obliged to honour your pledge to me as long as I am obedient to Allaah.” Thereafter, the pledge of allegiance that Hadhrat Umar τ and those after him took from people was like the pledge that Rasulullaah ρ took from people.[1]

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Hadhrat Ibn Afeef τ narrates that he saw Hadhrat Abu Bakr τ accepting the pledge of allegiance form people after the demise of Rasulullaah ρ. When a group of Sahabah ψ would gather before him, he would say to them, “Do you pledge at my hands that you would listen and obey Allaah, His Book and then the Ameer?” Only when they agreed to this did Hadhrat Abu Bakr τ accept their pledges of allegiance.

Hadhrat Ibn Afeef τ says further, “It was when I came of age or some time afterwards that I used to stand by Hadhrat Abu Bakr τ and memorised the conditions he made with people (when they came to pledge their allegiance). I then approached and started saying, ‘I pledge at your hands that I will listen and obey Allaah, His Book and then the Ameer.’ He then looked at me from top to bottom. I guessed that I must have impressed him. (He then accepted my pledge of allegiance) May Allaah shower His mercy on him.”[2]

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Hadhrat Abu Safar τ narrates that whenever Hadhrat Abu Bakr τ sent an army to Shaam, he would make them pledge that they would fight with spears (if need be) and remain steadfast if they encountered a plague.[3]

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Hadhrat Urwa τ narrates that he once asked Hadhrat Abul Aas τ about the worst thing that the Mushrikeen did to Rasulullaah ρ. He said,

[1] Ibn Shaaheen as quoted in *Isaaba* (Vol.3 Pg.458).
[2] Bayhaqi (Vol.8 Pg.146).
[3] *Kanzul Ummaal* (Vol.2 Pg.323).
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“When Rasulullaah ρ was once performing salaah in the Hateem of the Kabah when Uqba bin Abi Mu’eet came and placed a cloth around the neck of Rasulullaah ρ. He then started throttling Rasulullaah ρ very severely. Hadhrat Abu Bakr τ then arrived and grabbing Uqba by the shoulders, he pushed him away from Rasulullaah ρ. Hadhrat Abu Bakr τ then recited the following verse of the Qur'aan:

أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءكُم بِالْبَيِّنَاتِ مِن رَّبِّكُم

“Will you kill a man for saying, ‘Allaah is my Rabb’, when he has brought the truth to you from your Rabb?” {Surah Mu'min, verse 28}[1]

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Hadhrat Amr bin Al Aas τ narrates that he had never seen the Quraysh try to assassinate Rasulullaah ρ except on one occasion when a group of them were sitting together and discussing while Rasulullaah ρ was performing salaah near the Maqaam of Ibraheem υ. Uqba bin Abi Mu’eet then stood before Rasulullaah ρ and wrapping his shawl around the neck Rasulullaah ρ’s neck, he pulled it so hard (throttled Rasulullaah ρ) that Rasulullaah ρ fell to his knees. The people started shouting and thought that Rasulullaah ρ had been killed. Hadhrat Abu Bakr τ came running and from the back he grabbed hold of Rasulullaah ρ under his armpits. He then said, “Will you kill a man for saying, ‘Allaah is my Rabb’.”

When the people had left Rasulullaah ρ, he stood up and continued performing salaah. After completing his salaah, he passed by the group of Quraysh as they sat in the shade of the Kabah. He said to them, “O assembly of Quraysh! I swear by the Being Who controls the life of Muhammad that I have been sent to slaughter you.” As he spoke, Rasulullaah ρ passed his finger across his throat as an indication. Abu Jahal said to Rasulullaah ρ, “You have never been one to make foolish statements.” Rasulullaah ρ said to him, “You are also amongst them (those who shall be killed).”[2]

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[1] Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).
[2] Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.2 Pg.327). Abu Ya’la and Tabraani have also narrated a similar report but Haythami (Vol.6 Pg.16) has commented on the chain of narrators. Abu Nu’aym has also reported it in *Dalaa’il* (Pg.67).
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Hadhrat Urwa bin Zubayr τ narrates that he once asked Hadhrat Abdullaah bin Amr τ, "In venting their enmity, what was the worst that you saw the Quraysh do to harm Rasulullaah ρ?" Hadhrat Abdullaah bin Amr τ said that he was once with a group of leaders from the Quraysh who had gathered in the Hateem. They were saying to each other, "We have never had to tolerate so much as we have tolerated from this man (Rasulullaah ρ)! He has made fools of our intelligent people, insulted our forefathers, found fault with our religion, disunited our people and abused our gods. We have tolerated him to a very great extent."

As they were speaking words like this, Rasulullaah ρ arrived and walked up to the Black Stone. He then passed by the gathering while performing Tawaaf of the Kabah. As he passed by them, they poked fun at him with the things they said. Hadhrat Abdullaah bin Amr τ says, "I noticed from the face of Rasulullaah ρ that he felt offended. However, he passed continued. When he passed by them the second time, they again poked fun at him and I again noticed that he felt offended. Yet again, he continued (without saying anything). However, when they repeated themselves the third time, he said to them, 'Will you not listen, O assembly of Quraysh? I swear by the Being Who controls the life of Muhammad that I have come to slaughter you.' This statement took such a grip on their hearts that each one of them was stunned motionless. In fact, even the person who had been most harsh towards Rasulullaah ρ just a moment before, meekly uttered the best words that he could muster when he said, 'O Abul Qaasim! Do proceed in peace. By Allaah! You have never been one to make foolish statements.' Rasulullaah ρ then left them."

Hadhrat Abdullaah bin Amr τ says that he was again with them the following day when they gathered in the Hateem. They said to each other, "You have mentioned the hardships you have given him and the problems he has given us but when (in reply) he told you something you did not like, you left him alone (without doing anything. Something ought to be done)." Rasulullaah ρ arrived as they were busy discussing and they all confronted him together. They surrounded him and, stating everything they had heard about what he said concerning their gods and religion, they asked him whether it was he who had levelled these insults. Rasulullaah ρ replied, "It was certainly I who said this."
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Hadhrat Abdullaah bin Amr τ continues, "I then saw one of them grab hold of Rasulullaah ρ's collar. Hadhrat Abu Bakr τ stood up in defence of Rasulullaah ρ and was in tears when he said, 'Will you kill a man for saying, 'Allaah is my Rabb'?' They then left Rasulullaah ρ alone. This was the worst hat I had seen the Quraysh against Rasulullaah ρ."[1]

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Some people once asked Hadhrat Asmaa bint Abi Bakr رضي الله عنها what was worst she had seen the Mushrikeen do to Rasulullaah ρ. She replied by saying, "The Mushrikeen used to sit in the Masjidul Haraam to discuss Rasulullaah ρ and what he had to say about their gods. As they were doing this one day, Rasulullaah ρ arrived and they all attacked him. The shouts reached my father Abu Bakr as the people called out, 'Help your friend!'. As my father left us (I can still clearly recall that) his hair had four locks and he was saying:

أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءكُم بِالْبَيِّنَاتِ مِن رَّبِّكُم

'Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?' {Surah Mu'min, verse 28}[2]

The mob then left Rasulullaah ρ and turned on Abu Bakr. When he returned to us, (he was beaten so badly that) merely touching the locks of his hair would cause it to fall off. However, he was saying, 'You are most Blessed, O the Possessor of Majesty and Honour.'"[3]

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Hadhrat Anas bin Maalik τ narrates that the Mushrikeen once beat Rasulullaah ρ up so badly that he fell unconscious. Hadhrat Abu Bakr τ then said, "Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb' ?" When someone asked who he was, the others replied,

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[1] Ahmad. Haythami (Vol.6 Pg.16) has commented on the chain of narrators. Bayhaqi has narrated a similar Hadith as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

[2] Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

[3] Abu Ya'la. Haythami (Vol.6 Pg.17) has commented on the chain of narrators. Ibn Abdil Birr has reported a similar narration in his *Isti'aab* (Vol.2 Pg.247) as did Abu Nu'aym in *Hilya* (Vol.1 Pg.31).

"He is the madman Abu Bakr."[1] Another narration[2] states that at this juncture, the people left Rasulullaah ρ and attacked Hadhrat Abu Bakr τ.

The Comment of Hadhrat Ali τ Concerning the Courage of Hadhrat Abu Bakr τ to Deliver a Sermon

While addressing the people, Hadhrat Ali τ once asked, "O people! Who is the most courageous person?" "You are, O Ameerul Mu'mineen," the people submitted. Hadhrat Ali τ then said, "Although I have defeated everyone who has confronted me, the most courageous person is Abu Bakr τ. We had constructed a shed for Rasulullaah ρ (during the Battle of Badr) and then asked who would remain with Rasulullaah ρ so that the Mushrikeen do not attack him. By Allaah! Whenever a Mushrik even drew close to us Abu Bakr τ was there with his sword drawn near the head side of Rasulullaah ρ. He attacked anyone who dared attack Rasulullaah ρ. He was certainly the bravest of people."

Hadhrat Ali τ continues, "I have seen the Quraysh grab hold of Rasulullaah ρ with one person treating him angrily and another shaking him while they said to hiim, 'Do you make all the gods into one?!' By Allaah! None of us dared go close to Rasulullaah ρ (for fear of being beaten) besides Abu Bakr τ. He would hit one person, wrestle with another and shake someone else as he said, 'Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb' ?'" Hadhrat Ali τ then lifted the shawl he was wearing and wept until his beard became wet. He then said, "I ask you to swear by Allaah whether the Mu'min[3] from the court of Fir'oun was better or Abu Bakr τ." When everyone remained silent, Hadhrat Abu Bakr τ said, "By Allaah! A moment of the life of Abu Bakr τ is better than the earth full of people like the Mu'min from the court of Fir'oun. While the Mu'min from the court of Fir'oun concealed his Imaan, Abu Bakr τ made his Imaan public."[4]

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[1] Abu Ya'la.
[2] Bazzaar from reliable sources as confirmed by Haythami (Vol.6 Pg.17). Haakim (Vol.3 Pg.67) has also narrated the Hadith.
[3] The Mu'min referred to in verses 28 to 45 of Surah Mu'min (Surah 40).
[4] Bazzaar as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.271). Haythami (Vol.9 Pg.47) has commented on the chain of narrators.
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Hadhrat Aa'isha رضي الله عنها narrates that (her father) Hadhrat Abu Bakr τ once said, "If only you had seen Rasulullaah ρ and myself as we climbed up to the cave (of Thowr en-route to Madinah)! The feet of Rasulullaah ρ were dripping with blood while mine had become (numb) like a stone." Hadhrat Aa'isha رضي الله عنها said, "Rasulullaah ρ was never used to walking barefoot."[1]

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Hadhrat Aa'isha رضي الله عنها narrates that whenever Hadhrat Abu Bakr τ spoke about the Battle of Uhud, he would say, "Every credit for that day goes to Talha." He then continued to explain, "I was the first person to return to the fight (after the Muslims were taken by surprise) and I saw someone very fiercely defending Rasulullaah ρ. I said (to myself) '(I hope that it would) Be Talha!' Since I had missed what (rewards of defending Rasulullaah ρ) I had missed, I wanted him to be a man from amongst my people (so that we may have the honour, and Talha was from amongst my people). Between the Mushrikeen and myself was another person whom I did not recognise. While I was closer to Rasulullaah ρ, he was running much faster than I could. He turned out to be Abu Ubaydah bin Jarraah."

"When we reached Rasulullaah ρ, his canine tooth was already broken and his face was injured when two links of his helmet pierced his cheeks. Rasulullaah ρ said, 'See to your companion!' Rasulullaah ρ was referring to Talha who had become weak due to loss of blood. However, (seeing the condition of Rasulullaah ρ) we failed to comply with the instruction and I went to Rasulullaah ρ to remove the links from his face. Abu Ubaydah pleaded to me, 'By the right that I have (as your Muslim brother), do leave it to me.' So I left it for him. Because of the pain that it would have caused Rasulullaah ρ, Abu Ubaydah disliked pulling the links out with his hand so he bit hard onto it and pulled out one of the links. However, one of his front teeth fell out in the process. When I motioned to do as he had done, he again pleaded, 'By the right that I have, do leave it to me.' He then repeated what he had done the first time and another front tooth fell out with the link. Abu Ubaydah was one of the best looking people without front teeth."

[1] Ibn Mardway as reported in *Kanzul Ummaal* (Vol.8 Pg.329).
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“After tending to Rasulullaah ρ, we went to Talha who had fallen into a ditch. He had suffered seventy odd wounds inflicted by spears, arrows and swords. We then nursed him.”[1]

[1] Tayaalisi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.29). The narration has also been reported by Ibn Sa’d (Vol.3 Pg.298), Shaashi, Bazzaar, Tabraani in his *Awsat*, Ibn Hibbaan, Daar Qutni in his *Afraad*, Abu Nu'aym in his *Ma’rifah* and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.274).

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Hadhrat Aa'isha رضي الله عنها narrates that on one occasion when the eighty three companions of Rasulullaah ρ got together, Hadhrat Abu Bakr τ insistently asked Rasulullaah ρ for permissible to preach Islaam openly. Rasulullaah ρ said, "O Abu Bakr! We are too few." However, Hadhrat Abu Bakr τ continued insisting until Rasulullaah ρ gave the permission. The Muslims then scattered in different areas of the Masjidul Haraam, each one taking a place amongst his tribesmen. Hadhrat Abu Bakr τ then stood up to deliver a sermon as Rasulullaah ρ remained seated. This was the very first public sermon dedicated to inviting people towards Allaah and His Rasool ρ.

The Mushrikeen then attacked Hadhrat Abu Bakr τ and the Muslims and wherever they were in the Masjidul Haraam, they were beaten very severely. Hadhrat Abu Bakr τ was trampled and beaten most savagely. The wretched Utba bin Rabee'ah started hitting Hadhrat Abu Bakr τ with his shoes that had a sole stuck onto another (making them thick and hard). He hit Hadhrat Abu Bakr τ so much and also jumped on his stomach that the soles actually twisted and the nose of Hadhrat Abu Bakr τ could not be told apart from his face.

The Banu Taym tribe (to which Hadhrat Abu Bakr τ belonged) came running and pushed the Mushrikeen away from Hadhrat Abu Bakr τ. They then carried him in a sheet and took him home. By then they were convinced that he would die. The Banu Taym then returned to the Masjidul Haraam and announced, "By Allaah! We shall definitely kill Utba bin Rabee'ah if Abu Bakr dies!" thereafter, they returned to Hadhrat Abu Bakr τ and together with (his father) Abu Quhaafa, they started talking to Hadhrat Abu Bakr τ to get him to respond. Hadhrat Abu Bakr τ finally spoke after the day had passed and asked, "How is Rasulullaah ρ?" His people rebuked and criticised him. They then stood up (to leave) and said to (his mother) Ummul Khayr, "Take care of him and give him something to eat or drink."

When his mother was alone with him, she insisted that he eat, but he kept asking, "How is Rasulullaah ρ?" She said, "I swear by Allaah that I have no knowledge about your friend." He said, "Go and ask Ummu Jameel bint Khattaab about Rasulullaah ρ." His mother left to meet Ummu Jameel and asked her, "Abu Bakr wants to know from you about Muhammad bin Abdillaah." Ummu Jameel responded by saying, "I neither know Abu Bakr nor Muhammad bin Abdillaah. However, if you
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like, I shall go with you to see your son." Ummul Khayr agreed and Ummu Jameel accompanied her until they came to Hadhrat Abu Bakr τ who was lying down (unable to even sit) and extremely ill. Coming closer, Ummu Jameel cried, "By Allaah! Those who did this to you must be people of kufr and sin! I hope that Allaah takes revenge from them on your behalf."

Hadhrat Abu Bakr τ then asked, "How is Rasulullaah ρ?" Ummu Jameel said, "Your mother is listening." He said, "You have nothing to fear from her." She then replied, "Rasulullaah ρ is safe and sound." "Where is he?" Hadhrat Abu Bakr τ asked further. Ummu Jameel said, "He is in the house of Arqam." Hadhrat Abu Bakr τ vowed, "I swear by Allaah that I shall neither eat or drink until I go to Rasulullaah ρ." The two ladies then waited for a time (late at night) when the movement of people had calmed down and people were resting. Giving him support, they then took him to Rasulullaah ρ. (When he saw Hadhrat Abu Bakr τ) Rasulullaah ρ hugged him and kissed him. The other Muslims also hugged him and (seeing his battered condition) Rasulullaah ρ took great pity on him.

Hadhrat Abu Bakr τ said, "May my parents be sacrificed for you, O Rasulullaah ρ! There is nothing wrong with me except for what that wretch did to my face. This is my mother who has been exceptionally good to me. You are a most blessed person so invite her towards Allaah and pray for her. Perhaps Allaah shall use you to save her from the Fire of Jahannam." Rasulullaah ρ then made du'aa for her and invited her believe in Allaah. She then accepted Islaam.

For a month, the Muslims who numbered thirty-nine individuals stayed with Rasulullaah ρ in that house. Hadhrat Hamza bin Abdil Muttalib τ (the uncle of Rasulullaah ρ) accepted Islaam on the day that Hadhrat Abu Bakr τ was beaten up.

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Hadhrat Aa'isha رضي الله عنها says, "I never knew my parents to be adherents of any religion besides the Deen of Islaam. Not a day passed when Rasulullaah ρ did not visit us every morning and night. When the Muslims were being harassed greatly, (my father) Abu Bakr decided to migrate to Abyssinia. When he reached a place called Barkul Ghimaad, Ibnud Daghina who was the leader of the Qaara tribe met him and asked, 'Where are you off to, O Abu Bakr?' Hadhrat Abu Bakr τ replied,
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'My people have exiled me and I intend travelling about and worshipping my Rabb.'"

Hadhrat Aa'isha رضي الله عنها narrates further that Ibnud Daghina said, "O Abu Bakr! A person like you cannot leave and cannot be made to leave. You give people what they cannot find, you maintain family ties, you carry the burdens of others, you entertain guests and you assist in all good avenues. I shall grant you protection go and worship your Rabb in your town." Ibnud Daghina then returned with Hadhrat Abu Bakr τ and he went around to all the leaders of the Quraysh telling them, "A person like Abu Bakr cannot leave and cannot be made to leave. How can you exile a person who gives people what they cannot find, who maintains family ties, who carries the burdens of others, who entertains guests and who assists in all good avenues." The Quraysh did not oppose the amnesty that Ibnud Daghina had granted but said to him, "Tell Abu Bakr that he should worship his Rabb in his house, perform his salaah there and recite as much of the Qur'aan he wishes. However, he should not annoy us by doing this in public because we fear that he would then mislead our women and children." Ibnud Daghina conveyed this message to Hadhrat Abu Bakr τ.

Hadhrat Abu Bakr τ then stayed like this. He worshipped Allaah in his house, did not perform salaah in public and did not recite Qur'aan in any house but his own. It then occurred to him that he should construct a Masjid in the courtyard of his house and here he used to perform salaah and recite the Qur'aan. The women and children of the Mushrikeen crowded around to look at him for they were overwhelmed by him. He was a man who wept easily and could not control his eyes when he recited the Qur'aan. This development alarmed the leaders of the Quraysh and they send for Ibnud Daghina.

When Ibnud Daghina met them, they said to him, "We sanctioned the amnesty that you granted to Abu Bakr on condition that he worships his Rabb within the confines of his house. He has now overstepped the bounds by building a Masjid in the courtyard of his house where he openly performs salaah and recites the Qur'aan. We greatly fear that he shall mislead our women and children. You had better stop him. If he confines the worship of his Rabb to his house, he may do so. However, if he is adamant to do so publicly, ask him to absolve you of your amnesty because we would hate to break our promise to you. We cannot (under any circumstances) allow Abu Bakr to make things public."

Hadhrat Aa'isha رضي الله عنها narrates further that when Ibnud Daghina came to Hadhrat Abu Bakr τ, he said, "You know well the conditions of the agreement I made with you. You may either confine yourself to these conditions or absolve me of the amnesty I have granted because I would not like to hear the Arabs say that I had reneged on an agreement I had made with someone." Hadhrat Abu Bakr τ said, "I absolve you of the amnesty you have granted and am pleased with the protection of Allaah." The details of the Hadith shall be mentioned in the discussion of Hijrah.[1]

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A similar narration of Ibn Is'haaq states that after leaving Makkah with the intention of migrating, Hadhrat Abu Bakr τ was one or two days journey away when Ibnud Daghina met him. Ibnud Daghina was then the leader of the Ahaabeesh (various clans that form part of the Qaara tribe). When he asked Hadhrat Abu Bakr τ where he was headed, Hadhrat Abu Bakr τ replied, "My people have exiled me after harassing me and making things difficult for me." Ibnud Daghina said, "Why should they do this? By Allaah! You are the pride of the family, you assist in all good causes, you are always doing good and you give people what they cannot find. Return (to Makkah) for you are under my protection."

Hadhrat Abu Bakr τ therefore returned with Ibnud Daghina and when they entered Makkah, Ibnud Daghina stood beside Hadhrat Abu Bakr τ and announced, "O Quraysh! I have taken the son of Abu Quhaafa into my protection so everyone should treat him well." The people therefore stopped harassing Hadhrat Abu Bakr τ.

The concluding part of this narration states that Ibnud Daghina said, "O Abu Bakr! I did not grant you amnesty so that you may annoy your people. They dislike the place you have adopted (in your courtyard) and it annoys them. Go into your house and do as you please." Hadhrat Abu Bakr τ said, "Should I rather absolve you of your protection and content myself with the protection of Allaah?" Ibnud Daghina said, "Do absolve me of the protection I have granted you." When Hadhrat Abu Bakr τ absolved Ibnud Daghina, he stood up and announced, "O assembly of the Quraysh! The son of Abu Quhaafa has absolved me of

[1] Bukhari (Vol.1 Pg.552).
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the protection I have granted him. You may do as you please with him."[1]

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Another narration of Ibn Is'haaq states that after Hadhrat Abu Bakr τ gave up the protection that Ibnud Daghina had given him, one of the foolish people from the Quraysh who passed him on the way to the Kabah threw some sand on his head. When Waleed bin Mughiera or Aas bin Waa'il passed by, Hadhrat Abu Bakr τ said to him, "Did you not see what that fool did?" The reply was, "You have done this to yourself." Hadhrat Abu Bakr τ then said, "O my Rabb! How tolerant are You! O my Rabb! How tolerant are You! O my Rabb! How tolerant are You!"[2]

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The narration reported by Hadhrat Asmaa رضي الله عنها has already passed[3] which states, "The shouts reached my father Abu Bakr as the people called out, 'Help your friend!'. As my father left us (I can still clearly recall that) his hair had four locks and he was saying:

أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءكُم بِالْبَيِّنَاتِ مِن رَّبِّكُم

'Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?' {Surah Mu'min, verse 28}

The mob then left Rasulullaah ρ and turned on Abu Bakr. When he returned to us, (he was beaten so badly that) merely touching the locks of his hair would cause it to fall off. However, he was saying, 'You are most Blessed, O the Possessor of Majesty and Honour.'"

[1] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.94).
[2] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.95).
[3] Under the heading "Rasulullaah ρ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" and the subheading "The Harassment that Rasulullaah ρ Received from the Quraysh and his Response".

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Hadhrat Ibraheem bin Muhammad bin Talha narrates that Hadhrat Talha bin Ubaydillaah τ once told him, "I once visited the fair in Busra (in Shaam) when heard a monk announce from his monastery, 'Ask the people in this fair if anyone of them is from the Haram.' I said, 'Yes! I am.' He asked, 'Has Ahmad made his appearance yet?' 'Who is Ahmad?' I asked. He replied, 'He is the son of Abdullaah and the grandson of Abdul Muttalib.' This is the month when he will make his appearance and he is the last of all the prophets. His origin will be from the Haram and the place to which he will migrate will be a place with date orchards and land that is rocky and salty. Beware that others do not beat you to him.'"

Hadhrat Talha τ says further, "His words affected my heart and I rushed back to Makkah. When I arrived and asked people if anything had developed recently, they replied, 'Yes. Muhammad the son of Abdillaah (who is known by the title of) Al Ameen ('the trustworthy') claims that he is a prophet and the son of Abu Quhaafa (Hadhrat Abu Bakr τ) is following him.' I then went to Hadhrat Abu Bakr τ and asked, 'Do you follow this man?' Hadhrat Abu Bakr τ replied, 'Yes. Go meet him and follow him because he certainly calls towards the truth.'"

When Hadhrat Talha τ informed Hadhrat Abu Bakr τ about what the monk had said, Hadhrat Abu Bakr τ took Hadhrat Talha τ to Rasulullaah ρ and he accepted Islaam. Rasulullaah ρ was pleased to hear what the monk had to say. After Hadhrat Abu Bakr τ and Hadhrat Talha τ had accepted Islaam, Naufal bin Khuwaylid bin Adawiyyah who was known as the "Lion of the Quraysh" captured them both and tied them up with the same rope. Even the Banu Tauym tribe (to which Hadhrat Abu Bakr τ belonged) could not rescue them. (Because the two were tied together) Hadhrat Abu Bakr τ and Hadhrat Talha τ were named "The Two Companions". The narration of Bayhaqi states that Rasulullaah ρ then made the following du'aa: "O Allaah! Save us from the evil of Ibn Adawiyya."[1]

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[1] Haakim in his *Mustadrak* (Vol.3 Pg.369) as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).

Hadhrat Abdullaah bin Mas'ood τ narrates that seven persons were the first to make their conversion to Islaam public. These were Rasulullaah ρ, Hadhrat Abu Bakr τ, Hadhrat Ammaar τ, his mother (Hadhrat Sumayya رضي الله عنها), Hadhrat Suhayb τ, Hadhrat Bilaal τ and Hadhrat Miqdaad τ. While Allaah protected Rasulullaah ρ through his uncle and Hadhrat Abu Bakr τ through his tribe, the others were captured by the Mushrikeen and made to wear coats of steel armour and left to swelter in the sun. Each one of them besides Hadhrat Bilaal τ were compelled to do as the Mushrikeen wanted. For the pleasure of Allaah, he thought nothing of himself. Because the people regarded him as an inferior being, they used to capture him and hand him over to youngsters who would pull him through the streets of Makkah. All the while, he kept saying, "Ahad! Ahad! (Allaah is One!)"[1]
Hadhrat Urwa τ narrates that when Waraqa bin Naufal used to pass by Hadhrat Bilaal τ as he was being tortured and calling out "Ahad" ("Allaah is One"), he would say, "Allaah is One, O Bilaal." Waraqa bin Naufal would then turn to Umayyah bin Khalaf who was the responsible for torturing Hadhrat Bilaal τ and say, "I swear by Allaah that if you kill this man, I shall definitely make his grave a place of attracting Allaah's blessings and mercy."

Eventually, when Hadhrat Abu Bakr τ passed by one day as the Mushrikeen were torturing Hadhrat Bilaal τ, he said to Umayyah, "Do you not fear Allaah for (what you are doing to) this poor man? Until when will you continue?" Umayyah said, "It is you who had landed him into this trouble. You may rescue him from this treatment you are witnessing." Hadhrat Abu Bakr τ said, "I am prepared to do so. I have an Abyssinian slave who is stronger than him and more steadfast on your religion. I shall give him to you in exchange for this man." When Umayyah accepted the proposal, Hadhrat Abu Bakr τ said, "You have a deal." Hadhrat Abu Bakr τ then gave Umayyah the slave and after taking possession of Hadhrat Bilaal τ, he set him free. Before migrating to Madinah, Hadhrat Abu Bakr τ set free seven slaves besides Hadhrat Bilaal τ for the pleasure of Allaah.[2]

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[1] Ahmad and Ibn Majah as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.28). The narration is also reported by Haakim (Vol.3 Pg.284), Abu Nu'aym in *Hilya* (Vol.1 Pg.149), Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.7 Pg.14) and Ibn Abdil Barr in *Isti'aab* (Vol.1 Pg.141).
[2] Abu Nu'aym in *Hilya* (Vol.1 Pg.148).
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Speaking about the torture that Hadhrat Bilaal τ and the others suffered and about how Hadhrat Abu Bakr τ freed them (because of which Hadhrat Abu Bakr τ received the title of "Ateeq" from Rasulullaah ρ, meaning "The one freed from Jahannam") Hadhrat Ammaar bin Yaasir τ used to recite some couplets (which mean):

"On behalf of Bilaal and his companions, may Allaah abundantly reward
Ateeq and humiliate Faakih [1] *and Abu Jahal*

I shall never forget the night when the two of them resolved to hurt Bilaal
Without having a concern for doing the evil that intelligent men stay far from

They tortured him only because of his belief in the Oneness of the Rabb of all creation and because of his statement
'I testify that Allaah is my Rabb and my heart is content with this'

'If they kill me, let them kill me but I shall never
associate partners with Ar Rahmaan because of fear for death'

O the Rabb of Ibraheem, Yunus
Moosa and Isa, rescue me and do not let me be tested
by those from the family of Ghaalib who continue plunging into deviation
who are neither righteous not just"[2]

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Imaam Muslim describes Hadhrat Abu Dharr τ's entry into Islaam quite differently. He reports from Hadhrat Abu Dharr τ that after his brother returned from Makkah, he said to Hadhrat Abu Dharr τ, "I went to Makkah and saw the man whom the people call a heretic. He looks very much like you." Hadhrat Abu Dharr τ says, "When arrived in Makkah, I saw a person taking his name and asked, 'Where is the heretic?' The man raised his voice above mine and shouted, 'Here is the heretic! Here is the heretic!' The people then started stoning me until I looked

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[1] Faakih bin Mughiera, the paternal uncle of Abu Jahal.
[2] Abu Nu'aym in *Hilya* (Vol.1 Pg.148).
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like a red idol[1]. I then hid between the Kabah and its covering, where I remained hidden for approximately fifteen days and nights without food or drink. All I had to drink was Zamzam water. I then met Rasulullaah ρ and Hadhrat Abu Bakr τ when they entered the Masjidul Haraam one day. By Allaah! I was the first person to greet Rasulullaah ρ with the greeting of Islaam when I said:

اَلسَّلامُ عَلَيْكَ يَا رَسُوْلَ اللهِ

'Peace be on you, O Rasulullaah ρ.'

Rasulullaah ρ replied by saying:

وَ عَلَيْكَ السَّلامُ وَ رَحْمَةُ اللهِ

'Peace be on you too as well as Allaah's mercy.'

Rasulullaah ρ then asked, 'Who are you?' I replied, 'I am a man from the Banu Ghifaar tribe.' His companion (Hadhrat Abu Bakr τ) said, 'O Rasulullaah ρ! Allow me to entertain him for the night.' He then took me home in the lower part of Makkah and brought for me a few handfuls of raisins. Afterwards, I went to my brother and informed him that I had accepted Islaam. He said, 'I shall follow your religion.' We then went to our mother, who also said, 'I shall follow your religion.' Thereafter, when I invited my people to accepted Islaam, a few of them did follow me."

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Hadhrat Aa'isha رضي الله عنها narrates that the family of Hadhrat Abu Bakr τ once sent the leg of a goat to them. She then held it as Rasulullaah ρ cut it or it was she who cut it as Rasulullaah ρ held it. The narrators states that whenever Hadhrat Aa'isha رضي الله عنها narrated this she would add

[1] During the Period of Ignorance, the Mushrikeen used to anoint their idols with the blood of their sacrifices, making them red. Here Hadhrat Abu Dharr τ refers to his appearance as a person covered with blood.
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that his was done without using a lantern.[1] Another narration adds that the narrator asked Hadhrat Aa'isha رضي الله عنها, "O Ummul Mu'mineen! Was this done in the light of a lantern?" She replied, "If we had oil to light a lantern, we would have rather ate the oil."[2]

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Hadhrat Abdullaah bin Abbaas τ narrates that when the afternoon heat was at its peak, Hadhrat Abu Bakr τ left for the Masjid. Hearing him, leave Hadhrat Umar τ asked, "O Abu Bakr! What has made you leave your house at this hour?" Hadhrat Abu Bakr τ replied, "It is the extreme pangs of hunger that as made me leave home." Hadhrat Umar τ said, "By Allaah! It is nothing else that has made me leave my home." As they spoke, Rasulullaah ρ arrived there and asked, "What has made you two leave your homes at this hour?" "It is the extreme pangs of hunger that as made us leave home." Rasulullaah ρ said, "I swear by the Being Who controls my life! It is nothing else that has made me leave my home. Stand up."

The three then went to the door of Hadhrat Abu Ayyoob τ who always used to keep some food or milk aside for Rasulullaah ρ. However, Rasulullaah ρ had been late that day and did not arrive at the usual time (to receive the food). Subsequently, Hadhrat Abu Ayyoob τ fed the food to his family and had left to work in his orchard. When they arrived at the door, the wife of Hadhrat Abu Ayyoob τ came and said, "Welcome to the Nabi of Allaah ρ and to those with him." When Rasulullaah ρ asked her where Hadhrat Abu Ayyoob τ was, Hadhrat Abu Ayyoob τ happened to overhear this as he was working in his orchard and came running.

Hadhrat Abu Ayyoob τ said, "Welcome to the Nabi of Allaah ρ and to those with him. O Nabi of Allaah ρ! This is not the time you usually come." "That is true," replied Rasulullaah ρ. Hadhrat Abu Ayyoob τ then left to cut off a branch of a date palm which contained a variety of ripe dates, juicy dates and dry dates. Rasulullaah ρ asked him, "Why have you done this? Why did you not rather select a few ripe dates from the branch?" Hadhrat Abu Ayyoob τ replied, "O Rasulullaah ρ! I wanted to you to eat from the variety of ripe, juicy and dry dates. Say what you may, I am now going to slaughter an animal to eat with this."

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[1] Ahmad.
[2] Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.155). Ibn Jareer has also narrated it as mentioned in *Kanzul Ummaal* (Vol.4 Pg.38).
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Rasulullaah ρ said, "If you are slaughtering something, do not slaughter a milk-giving animal."

Hadhrat Abu Ayyoob τ then slaughtered a kid and said to his wife, "Make some dough for us and bake some bread because you know better how to bake." Hadhrat Abu Ayyoob τ then cooked half of the kid and roasted the other half. When the food was prepared and placed in front of Rasulullaah ρ and his companions, Rasulullaah ρ took a piece of meat and placing it in a piece of bread, said, "O Abu Ayyoob! Send this to Faatima because she has not had anything like it for many days." Hadhrat Abu Ayyoob τ took it to Hadhrat Faatima رضي الله عنها .

After they had all eaten to their fill, Rasulullaah ρ's eyes filled with tears as he said, "Bread, meat, ripe dates, juicy dates and dry dates. I swear by the Being Who controls my life! These are the bounties about which you will be questioned on the Day of Qiyaamah." Noticing that this statement had a profound effect on his companions, Rasulullaah ρ added, "When you receive something like this and start eating, recite بِسْمِ اللهِ – 'In the name of Allaah' and once you have eaten to your fill, recite:

أَلْحَمْدُ لِلّٰهِ الَّذِي هُوَ أَشْبَعَنَا وَ أَنْعَمَ عَلَيْنَا فَأَفْضَلَ

'All praise is due to Allaah Who has filled our bellies, showered His bounties on us and granted us plenty.'

Rasulullaah ρ further told them that reciting this du'aa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah).

When they got up to leave, Rasulullaah ρ told Hadhrat Abu Ayyoob τ to see him the following day because whenever someone did him a good turn, he liked to repay it. However, Hadhrat Abu Ayyoob τ did not hear what Rasulullaah ρ said so Hadhrat Umar τ told him, "Rasulullaah ρ commands you to see him tomorrow." When Hadhrat Abu Ayyoob τ met Rasulullaah ρ the following day, Rasulullaah ρ gave him a slave woman he possessed and said, "O Abu Ayyoob! I request you to treat her well because we have only seen good in her since she has been with us." After leaving Rasulullaah ρ, Hadhrat Abu Ayyoob τ said to himself, "I see no better way of complying with the request of Rasulullaah ρ other than setting her free." He therefore set her free.[1]

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[1] Tabraani and Ibn Hibbaan as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.431).
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Hadhrat Abdullaah bin Abbaas τ reports that he once heard Hadhrat Umar τ narrate that Rasulullaah ρ left home one afternoon and found Hadhrat Abu Bakr τ in the Masjid. "What brings you here at this hour?" asked Rasulullaah ρ. Hadhrat Abu Bakr τ replied, "The same thing that brought you here, O Rasulullaah ρ!" When Hadhrat Umar τ arrived there, Rasulullaah ρ asked, "What brings you here at this hour?" Hadhrat Umar τ replied, "The same thing that brought the two of you here." Rasulullaah ρ then started talking to them. He then said, "Do you two have the strength to walk to an orchard where we shall find, food, drink and shade?" Rasulullaah ρ then took them to the house of Hadhrat Abul Haytham bin Tayyihaan τ who was from the Ansaar. A lengthy Hadith follows.[1] Imaam Mundhiri[2] says that this incident probably occurred once with Hadhrat Abu Ayyoob τ and once with Hadhrat Abul Haytham τ.

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Hadhrat Mujaahid narrates that Hadhrat Abu Hurayra τ used to say, "By Allaah! I used to press my stomach on the ground to suppress my hunger and also tie stones to my stomach for this reason. One day, I sat by the road which the Sahabah frequented. When Hadhrat Abu Bakr τ passed by, I asked him about a verse of the Qur'aan only with the hope that he would ask me to follow him home. However, he did not do this. When Hadhrat Umar τ passed by, I asked him about a verse of the Qur'aan again only with the hope that he would ask me to follow him home. However, he also did not do so. When Abul Qaasim ρ passed, he immediately recognised the look on my face and what I needed. He said, 'O Abu Hurayra!' 'I am at your service, O Rasulullaah ρ! I exclaimed. He asked me to accompany him home and (when he entered the house) I asked permission to enter, which was granted."

"I noticed a cup of milk and Rasulullaah ρ asked (his wife), "From where did you get this milk?' The reply came that a certain person or family had sent it. Rasulullaah ρ then said, 'O Abu Hirr!' 'I am at your service, O Rasulullaah ρ!' I responded. He said, 'Go and call the men of Suffa for me.' The men of Suffa were the guests of the Muslims who had neither any families or wealth to go to. Whenever Rasulullaah ρ received any gift, he took some of it and sent the rest to them. On the other hand, whenever Rasulullaah ρ received any Sadaqah, he gave everything to them without taking anything for himself. This depressed me because I thought that I would at least have a sip of the milk which would give me strength for the rest of the day and night. I thought that

[1] Bazzaar, Abu Ya'la, Uqayli, Ibn Mardaway, Bayhaqi and Sa'eed bin Mansoor as quoted in *Kanzul Ummaal* (Vol.4 Pg.40). Muslim and Maalik have also narrated it briefly.
[2] *Targheeb wat Tarheeb* (Vol.5 Pg.167).
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since I was to invite them, I would have to serve them once they arrived. What would then be left for me? However, obedience to Allaah and His Rasool ρ is compulsory and I left to call them."

"When they all arrived, they requested permission to enter. When Rasulullaah ρ permitted them to enter, they took their seats. Rasulullaah ρ then said, 'O Abu Hirr, take the cup and serve.' I therefore took the cup and served it to them. Each person took the cup and drank to his fill before returning it. Eventually, I reached the last person and then came to Rasulullaah ρ. There was some milk left over when Rasulullaah ρ took the cup in his hand and lifted his head to look at me. He smiled and said, 'O Abu Hirr! It's just you and I left.' 'That's right, O Rasulullaah ρ!' I replied. He then told me to sit down and drink, which I did. He then bade me to drink more which I did. He then continued bidding me to drink more until I submitted, 'I swear by the Being Who has sent you with the truth! I have no space for more.' Rasulullaah ρ then told me to hand the cup over to him and when I handed it over, he drank what was left."[1]

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Hadhrat Asmaa رضي الله عنها the daughter of Hadhrat Abu Bakr τ says, "I was once in the land in the Banu Nadheer district that Rasulullaah ρ had apportioned to Hadhrat Abu Salma τ and (my husband) Hadhrat Zubayr τ. Hadhrat Zubayr τ had left with Rasulullaah ρ on a journey. Our neighbour was a Jew who had then slaughtered a goat and cooked it. When I smelt the aroma, I experienced a desire like I never felt before. At that time, I was expecting my daughter Khadeeja and could not bear the desire. I then went to the Jewish woman to ask for some fire with the hope that she would give me some to eat because I really had no need for the fire. When I smelt the aroma (from inside the house) and saw the food, my desire grew even more intense and extinguished the fire (she had given me). I then returned a second time to ask for fire and again a third time. (When she did not give me anything) I eventually sat down to cry and prayed to Allaah. When the Jewish lady's husband returned, he asked her, 'Has anyone been to you?' 'Yes,' she replied, 'an Arab lady came to ask for some fire.' He said, 'I shall never eat the food until you send some to her.' A plate of food

[1] Ahmad, Bukhari and Tirmidhi as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.101). Haakim has also narrated it.
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was then sent to me. There was nothing on earth that I enjoyed more than that meal."[1]

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Hadhrat Abdullaah bin Abbaas τ narrates that Hadhrat Umar τ was once asked to give an account of "The Hour of Difficulty" (the expedition to Tabook). Hadhrat Umar τ said, "When we left for Tabook, the heat was intense and when we stopped over at a place, we were so thirsty that we thought our necks would fall off (that we would die). In fact, when any of us went out in search of his mount, he really thought that he would die by the time he returned. The situation was so severe that when one of us slaughtered a camel, he would extract the liquids from its entrails to drink and then rub the remainder on his stomach (so that the coolness could penetrate his stomach)."

"Hadhrat Abu Bakr τ then said, 'O Rasulullaah ρ! Allaah is always good to you so make du'aa to Allaah on our behalf.' 'Do you really want me to do so?' asked Rasulullaah ρ. 'Please do,' entreated Hadhrat Abu Bakr τ. Rasulullaah ρ then raised his hands to the heavens (to make du'aa) and had not yet dropped his hands when clouds started gathering in the sky. First a drizzle fell and then the rains came pouring down. The Sahabah ψ filled whatever containers they had and when we left the place, we discovered that the rain had no fallen further than the area where the army was camped."[2]

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Hadhrat Abdullaah bin Umar τ says that Rasulullaah ρ was once sitting with Hadhrat Abu Bakr τ, who was wearing a robe on which he used thorns as buttons at the chest. At that moment, Hadhrat Jibra'eel υ descended from the heavens and after conveying Allaah's greetings to Rasulullaah ρ, he asked, "Why do I see Abu Bakr wearing a robe that he buttons at the chest with thorns?" Rasulullaah ρ replied, "O Jibra'eel υ! He had spent all his wealth on me before the conquest of Makkah (and has nothing left for himself)." Hadhrat Jibra'eel υ said to Rasulullaah ρ, "Convey Allaah's greetings to him and tell him that his

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[1] Tabraani as quoted in *Isaaba* (Vol.4 Pg.284). Haythami (Vol.8 Pg.166) has commented on the chain of narrators.

[2] Ibn Wahab as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.9). Ibn Sa'd has also narrated it as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.396). Bazzaar and Tabraani have also reported it with a reliable chain of narrators as confirmed by Haythami (Vol.6 Pg.194).

Rabb asks, 'Are you pleased with Me in this state of poverty or unpleased?'"

Rasulullaah ρ turned to Hadhrat Abu Bakr τ and said, "O Abu Bakr! Hadhrat Jibra'eel υ is here. He conveys to you the greetings from Allaah Who asks, 'Are you pleased with Me in this state of poverty or unpleased?'" Hadhrat Abu Bakr τ started to cry and said, "Can I ever be displeased with my Rabb? I am pleased with my Rabb!" I am pleased with my Rabb!"[1]

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Hadhrat Urwa τ narrates that after the Hajj season, Rasulullaah ρ was in Makkah during the remaining days of Dhul Hijjah, Muharram and Safar. The Mushrikeen then gathered to conspire against him, thinking that he would soon be leaving Makkah since they knew that Allaah had created a place of safety and protection for him in Madinah. They had also found out that the Ansaar had accepted Islaam and that the Muhaajireen were going to them. The Mushrikeen therefore planned to capture Rasulullaah ρ and then either assassinate him, imprison him[2], exile him or keep him tied up. Allaah informed Rasulullaah ρ about their plot and revealed the following verse:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ

(O Muhammad ε! Remember the time) **When the Kuffaar schemed against you to imprison you, kill you or exile you** *(drive you out of Makkah)*. **They plan and Allaah plans. Allaah is the best of planners."** {Surah Anfaal, verse 30}

The day when Rasulullaah ρ went to the house of Hadhrat Abu Bakr τ he was informed that the Mushrikeen planned assassinate him as he slept that night.

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[1] Abu Nu'aym in his *Hilya* (Vol.7 Pg.105) and his *Fadhaa'ilus Sahabah ψ*, narrating from Hadhrat Abu Hurayra τ. Ibn Katheer has commented on the chain of narrators as mentioned in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.353).

[2] The narrator Amr bin Khaalid is unsure whether the term is "imprison him" or "drag him on the ground" (the first seems more correct).
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Rasulullaah ρ Leaves Makkah with Hadhrat Abu Bakr τ and they Hide in the Cave of Thowr

Under the veil of the night, Rasulullaah ρ and Hadhrat Abu Bakr τ left for the cave in the Thowr mountain, which is mentioned in the Qur'aan[1]. Hadhrat Ali bin Abi Taalib τ slept on Rasulullaah ρ's bed so that Rasulullaah ρ could hide from Mushrikeen spies (who would think that Rasulullaah ρ is asleep in the house). The Mushrikeen spend the night walking about and discussing how they would leap on to the person sleeping and tie him up. They continued in this manner until dawn broke and they saw Hadhrat Ali τ stand up from Rasulullaah ρ's bed. When they asked Hadhrat Ali τ where Rasulullaah ρ was, he said that he did not know. They then realised that Rasulullaah ρ had left Makkah.

The Mushrikeen then took to their mounts and started searching for Rasulullaah ρ. They also sent messages to the people at the various oases, instructing them to capture Rasulullaah ρ and promising them large rewards. They reached the cave of Thowr where Rasulullaah ρ and Hadhrat Abu Bakr τ hid and had even climbed on top of the cave (where the entrance was). Rasulullaah ρ heard their voices and Hadhrat Abu Bakr τ became worried and frightened. Rasulullaah ρ then said to him

لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا

"Do not grieve *(do not fear for my safety)*. **Verily Allaah is with us** *(and He will protect us from the Kuffaar)*.**"** {Surah Taubah, verse 40}

Rasulullaah ρ then made du'aa to Allaah and Allaah sent peace and tranquility to them as referred to in the following verse:

فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيمٌ

So Allaah caused His tranquillity *(serenity, mercy and peace)* **to descend on him, assisted him with an army** *(of angels and other creation)* **that you had not seen. And** *(Allaah)* **placed the word of the Kuffaar** *(the call to Shirk)* **at the very**

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[1] In verse 40 of Surah Taubah where Allaah says, "**...when the two of them were in the cave**".

bottom while the word of Allaah *(the Kalimah)* **is right at the top. Allaah is Mighty, The Wise.** {Surah Taubah, verse 40}

Hadhrat Abu Bakr τ had several milk-giving goats that would be brought to him and also taken to his family in Makkah. He also had an honest and trustworthy slave by the name of Hadhrat Aamir bin Fuhayra τ who was a very good Muslim. Hadhrat Abu Bakr τ sent him to hire a guide (to take them to Madinah) and Hadhrat Aaamir τ hired a man called Ibnul Ayqadh. He belonged to the Banu Abd bin Adi tribe who were allies of the Banu Sahm branch of the Banu Aas bin Waa'il tribe that belonged to the Quraysh. This guide from the Banu Adi tribe was a Mushrik then and it was his occupation to guide people on the journeys. During those nights (that they hid the cave), the two of them (Hadhrat Aamir τ and the guide) hid the camels of Rasulullaah ρ and Hadhrat Abu Bakr τ while Hadhrat Abdullaah τ the son of Hadhrat Abu Bakr τ would come to them every evening and relate to them the events taking place in Makkah. Every night, Hadhrat Aamir τ would bring them some goats, which they would milk and then slaughter one to eat. Early in the mornings, he would take the goats away to the grazing fields of the that the people used for their goats and no one realised what was happening.

This continued until talk of Rasulullaah ρ and Hadhrat Abu Bakr τ died down and they learnt that things were quiet. Their two companions then arrived with the camels and they left. They had already been in the cave for two days and two nights. They took Hadhrat Aamir bin Fuhayra τ along with them, who drove the camels, served them and assisted them. Hadhrat Abu Bakr τ would let him ride the camel behind him in turns. Besides Hadhrat Aamir τ and the guide from the Banu Adi, no one else accompanied Rasulullaah ρ and Hadhrat Abu Bakr τ.[1]

The preparations that Hadhrat Abu Bakr τ made for the Hijrah

Hadhrat Aa'isha رضي الله عنها narrates, "Rasulullaah ρ never failed to visit Hadhrat Abu Bakr τ during one of the ends of the day. He either visited during the mornings or during the evenings. This was his practice until the day arrived when Allaah permitted him to migrate and to leave Makkah in the midst of all the people. That day, Rasulullaah ρ came to our house at midday which was a time that he usually never visited.

[1] Tabraani. Haythami (Vol.6 Pg.51) has commented on the chain of narrators.

When Hadhrat Abu Bakr τ saw him come, he said, 'Rasulullaah ρ will come during this hour only if something important has cropped up.' When Rasulullaah ρ arrived, Hadhrat Abu Bakr τ moved back on his bed (to make way for him) and Rasulullaah ρ sat down. There was nobody with Hadhrat Abu Bakr τ besides myself and my sister Asmaa bint Abi Bakr. Rasulullaah ρ said, 'Send everyone else away from you.' Hadhrat Abu Bakr τ replied, 'It is only my two daughters. May my parents be sacrificed for you, there is no harm in them being here.'"

Narrating further, Hadhrat Aa'isha رضي الله عنها says, "Rasulullaah ρ then said, 'Allaah has permitted me to migrate and to leave Makkah.' Hadhrat Abu Bakr τ asked, 'May I accompany you?' Rasulullaah ρ replied, 'You may accompany me.' I swear by Allaah that before then I had never known anyone to cry out of joy until I saw Hadhrat Abu Bakr τ cry that day. Hadhrat Abu Bakr τ then said, 'O Nabi of Allaah ρ! I have kept those two camels ready for this purpose.' He then hired Abdullaah bin Urayqidh as a guide to show them the way. He was a Mushrik from the Banu Du'il bin Bakr tribe whose mother belonged to the Banu Sahm bin Amr tribe. They gave him their two camels and he kept them and grazed them until the appointed day."[1]

A reliable narration from Hadhrat Aa'isha رضي الله عنه states that when Hadhrat Abu Bakr τ asked Rasulullaah ρ whether he could accompany him and Rasulullaah ρ agreed, Hadhrat Abu Bakr τ said, "I have two camel that I have fed for the past six months for this purpose. Take any one of the two." Rasulullaah ρ said, "I shall rather buy it." Rasulullaah ρ then bought the camel from Hadhrat Abu Bakr τ and they both left. They then stayed in the cave.[2]

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Hadhrat Asmaa رضي الله عنها who was the daughter of Hadhrat Abu Bakr τ narrates that that when they were staying in Makkah Rasulullaah ρ usually visited them twice each day. However, one day he arrived in the afternoon. She said to Hadhrat Abu Bakr τ, "Father, here comes Rasulullaah ρ. May my parents be sacrificed! It must be something important that has brought him at this hour." Rasulullaah ρ came and said, "Do you know that Allaah has permitted me to leave Makkah?" Hadhrat Abu Bakr τ asked, "May I accompany you, O Rasulullaah ρ?"

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[1] Ibn Is'haaq.
[2] Baghawi. The complete narration appears in *Kanzul Ummaal* (Vol.8 Pg.334).
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"Certainly," replied Rasulullaah ρ. Hadhrat Abu Bakr τ said, " have two camels that I have been rearing from a long time in anticipation for this day. You may take one." Rasulullaah ρ said, "Only at a price, Abu Bakr." Hadhrat Abu Bakr τ replied, "May my parents be sacrificed for you! You may have it at a price if you so wish."

Hadhrat Asmaa رضي الله عنها says, "We then prepared the food for their journey. I cut my belt and used part of it to fasten their provisions." Rasulullaah ρ and Hadhrat Abu Bakr τ then left and stayed in a cave in the Thowr mountain. When they arrived at the cave, Hadhrat Abu Bakr τ entered first and placed his finger in every hole, fearing that there may be an insect there (which would harm Rasulullaah ρ). When the Quraysh found out that they were gone, they set out in search of them and fixed a reward of a hundred camels for anyone who captured Rasulullaah ρ. They scoured the mountains of Makkah and eventually reached the mountain where Rasulullaah ρ and Hadhrat Abu Bakr τ were hiding. Referring to a person who was facing the cave, Hadhrat Abu Bakr τ said, "O Rasulullaah ρ! He will surely see us." "Never," replied Rasulullaah ρ, "because the angels are hiding us with their wings." Still facing the cave, the man then sat down to pass urine. Rasulullaah ρ said, "Had he seen us, he would never have done that."

They stayed three nights in the cave and every evening Hadhrat Aamir bin Fuhayra τ would bring the goats of Hadhrat Abu Bakr τ to them. At night, he would take them back and by the morning they would be grazing with the shepherds in the grazing lands. Hadhrat Aamir τ used to return the goats in the evening with the other shepherds, but would walk very slowly (so that he would be left behind) and then take the goats to Hadhrat Abu Bakr τ once the night became dark. Hadhrat Abdullaah τ the son of Hadhrat Abu Bakr τ used to spend the day in Makkah finding out the news and then inform Rasulullaah ρ and Hadhrat Abu Bakr τ about this when he met them at night. He then left them late at night and was in Makkah by the dawn.

Rasulullaah ρ Leaves the Cave and Heads for Madinah

(After three nights) Rasulullaah ρ and Hadhrat Abu Bakr τ left the cave and took a route along the coast. Hadhrat Abu Bakr τ travelled in front of Rasulullaah ρ but whenever he felt any danger from the rear, he travelled at the back. The entire journey passed in this manner. Hadhrat Abu Bakr τ was a well known man. Therefore, whenever

someone met him, they asked who was with him. He would reply, "He is guide who is showing me the way." By saying this, he meant that Rasulullaah ρ was guiding him in Deen but the person thought that Rasulullaah ρ was someone showing him the road. When they reached the settlement of Qudayd which lay on their route, someone told the Banu Mudlaj tribe (who lived there), "I have seen two riders near the coast. I think that they are the men from the Quraysh whom you are searching for." Suraaqa bin Maalik said to the person, "Those are two men whom we have sent out to do some work for the people." (Suraaqa knew that that the riders were Rasulullaah ρ and Hadhrat Abu Bakr τ, but said this so that he could have them to himself and earn the reward). Suraaqa then called for his slave woman and whispered to her to get his horse. He then set out on the trail of Rasulullaah ρ and Hadhrat Abu Bakr τ.[1] The story of Suraaqa will shortly be related, Insha Allaah.

Hadhrat Abu Bakr τ Fears for Rasulullaah ρ when they Leave the Cave and Hadhrat Umar τ Praises Hadhrat Abu Bakr τ

Hadhrat Ibn Seereen narrates that during the Khilaafah of Hadhrat Umar τ, mention was made of some Sahabah ψ and it appeared as if the people regarded Hadhrat Umar τ to be better than Hadhrat Abu Bakr τ. When Hadhrat Umar τ heard about this, he said, "I swear by Allaah that a single night of Hadhrat Abu Bakr τ is better than the entire family of Umar and single day of Hadhrat Abu Bakr τ is better than the entire family of Umar. When Rasulullaah ρ left for the cave that night, Hadhrat Abu Bakr τ was with him. At times he walked ahead of Rasulullaah ρ and at other times he walked at the back. When Rasulullaah ρ noticed this, he asked, 'O Abu Bakr! Why do walk sometimes ahead of me and sometimes at the back?' He said, 'When I think that there may be someone searching for you, I walk at the back but I then walk ahead when I think that someone may be lying in ambush.' Rasulullaah ρ said, 'O Abu Bakr! If anything has to happen, do you prefer that it happens to you rather than me?' 'Certainly! I swear to this by the Being Who has sent you with the truth!' replied Hadhrat Abu Bakr τ."

"When they reached the cave, Hadhrat Abu Bakr τ said, 'O Rasulullaah ρ! You stay here until I have cleaned the cave for you.' He then entered

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[1] Tabraani. Haythami (Vol.6 Pg.54) has commented on the chain of narrators.

the cave and cleaned it. When he came out and remembered that he had not cleaned the holes, he said, 'O Rasulullaah ρ! You stay here until I have cleaned it.' He then entered the cave and cleaned out the holes. He then told Rasulullaah ρ to enter and Rasulullaah ρ did. I swear by the Being Who controls my life! That single night is better than the entire family of Umar!"[1]

Hadhrat Abu Bakr τ Fears for Rasulullaah ρ when they were in the Cave

Hadhrat Hasan Basri narrates that that when Rasulullaah ρ and Hadhrat Abu Bakr τ went to the cave, the Quraysh came to search for Rasulullaah ρ. However, when they saw that a spider had spun a web on the entrance, they concluded that no one could have entered the cave. Rasulullaah ρ was busy performing salaah and Hadhrat Abu Bakr τ was keeping watch when Hadhrat Abu Bakr τ said, "Here comes your people in search for you. By Allaah! I have no concern for myself but I fear that should not see anything unpleasant happen to you." Rasulullaah ρ comforted him saying, "O Abu Bakr! Do not fear for Allaah is with us."[2]

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Hadhrat Anas τ narrates that Hadhrat Abu Bakr τ told him, "(When we were in the cave) I said to Rasulullaah ρ, 'If any of them has to looks to his feet, he would certainly spot us beneath his feet.' Rasulullaah ρ said, 'O Abu Bakr! What do you think of two who have Allaah as the third?'"[3]

Hadhrat Abu Bakr τ Speaks about His Hijrah with Rasulullaah ρ and their Encounter with Suraaqa bin Maalik

[1] Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.180). Haakim has also narrated as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348). As quoted in *Kanzul Ummaal* (Vol.8 Pg.335), Baghawi has also narrated it from Hadhrat Umar τ and the Hadith is reliable, as confirmed by Ibn Katheer.
[2] Haafidh Abu Bakr Qaadhi.
[3] Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.181,182). As quoted in *Kanzul Ummaal* (Vol.8 Pg.329), the narration has been reported by Bukhari, Muslim, Tirmidhi, Ibn Sa'd, Ibn Abi Shaybah and others.
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Hadhrat Baraa bin Aazib narrates that Hadhrat Abu Bakr τ once bought a saddle from (his father) Hadhrat Aazib τ for thirteen Dirhams. Hadhrat Abu Bakr τ then asked Hadhrat Aazib τ to tell (his son) Baraa τ to help him carry it to his house. Hadhrat Aazib τ replied, "I shall not tell him until you relate to us your experience when Rasulullaah ρ left Makkah with you." Hadhrat Abu Bakr τ related, "We left (the cave) early at night and travelled speedily the entire day and night the afternoon when the heat became intense. I then strained my eyes to see whether I could see any shade to take shelter. When I spotted a large boulder, I hurried to it and found that it still offered some shade. I then levelled the ground for Rasulullaah ρ and spread out a coat for him. I then bade him to lie down and he did. Thereafter, I went to see whether I could spot anyone who was searching for us."

Hadhrat Abu Bakr τ related further, "When I chanced by a shepherd and asked him who he worked for, he took the name of a man from the Quraysh whom I knew. 'Do any of the goats have milk?' I asked. 'Yes,' he replied. 'Will you milk some for me?' I enquired. When he agreed, he held the animal still as I had asked. I then asked him to wipe off the sand from the udders (which he did with his hands) and I then asked him to dust his hands off. I had a container with me that had a cloth tied to the mouth. After he had milked a bit of milk for me, I threw water onto a cup so that its bottom got cold (and the milk as well). I then went to Rasulullaah ρ and found him awake. I said, 'Drink, O Rasulullaah ρ! He then drank so much that I became very pleased. 'Is it not time to leave?' I said. We then left."

"Although people were searching for us, no one caught up with us besides Suraaqa bin Maalik bin Ju'shum, who did so on his horse. (Seeing him approach,) I said, "O Rasulullaah ρ! Here comes someone in search of us. He has caught up with us.' Rasulullaah ρ said, 'Do not grieve because Allaah is with us.' When Suraaqa drew close and was only the distance of one or two spear lengths away from us, I cried and said, 'O Rasulullaah ρ! He has caught up with us!' Rasulullaah ρ asked, 'What makes you weep?' I replied, 'I swear by Allaah that it is not for my own safety that I weep but I am crying for your safety.' Rasulullaah ρ then made du'aa saying, 'O Allaah! Deal with him on our behalf as You please.' Suraaqa's horse suddenly sank into the ground up to its belly although the ground was hard. Suraaqa sprang off the horse and said, 'O Muhammad! I know that you have done this. Please pray to Allaah to save me from this predicament and I swear by Allaah that I shall throw every other tracker I meet off your trail. Take an arrow

from my quiver here and when you pass by a certain place where you will see my camels and goats (show this arrow to the shepherds) and take whatever you need.' Rasulullaah ρ said, 'I have no need for that.' Rasulullaah ρ then made du'aa to Allaah and Suraaqa was freed. He then returned to his people."

"Rasulullaah ρ and I continued until we reached Madinah where the people came to welcome him. They climbed the roofs on either side of the road as servants and children ran on the road saying, 'Allaahu Akbar! Rasulullaah ρ had arrived! Muhammad ρ has come!' When the people started quarrelling about who would be his host, Rasulullaah ρ said, 'I shall stay the night with the Banu Najjaar tribe who are the maternal relatives of Abdul Muttalib so that I may honour them.' The following morning, Rasulullaah ρ stayed where he was commanded to stay (by Allaah)."[1]

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Hadhrat Asmaa رضي الله عنها the daughter of Hadhrat Abu Bakr τ says, "I was once in the land in the Banu Nadheer district that Rasulullaah ρ had apportioned to Hadhrat Abu Salma τ and (my husband) Hadhrat Zubayr

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Hadhrat Abdullaah bin Umar τ says that Rasulullaah ρ was once sitting with Hadhrat Abu Bakr τ, who was wearing a robe on which he used thorns as buttons at the chest. At that moment, Hadhrat Jibra'eel υ descended from the heavens and after conveying Allaah's greetings to Rasulullaah ρ, he asked, "Why do I see Abu Bakr wearing a robe that he buttons at the chest with thorns?" Rasulullaah ρ replied, "O Jibra'eel υ! He had spent all his wealth on me before the conquest of Makkah (and has nothing left for himself)." Hadhrat Jibra'eel υ said to Rasulullaah ρ, "Convey Allaah's greetings to him and tell him that his Rabb asks, 'Are you pleased with Me in this state of poverty or unpleased?'"

Rasulullaah ρ turned to Hadhrat Abu Bakr τ and said, "O Abu Bakr! Hadhrat Jibra'eel υ is here. He conveys to you the greetings from Allaah Who asks, 'Are you pleased with Me in this state of poverty or unpleased?'" Hadhrat Abu Bakr τ started to cry and said, "Can I ever be displeased with my Rabb? I am pleased with my Rabb!" I am pleased with my Rabb!"[1]

[1] Ahmad. The narration is also reported by Bukhari and Muslim as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.181,182); Ibn Abi Shaybah and Ibn Sa'd (with some additions), Ibn Khuzaymah and others as quoted in *Kanzul Ummaal* (Vol.8 Pg.330).
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τ. Hadhrat Zubayr τ had left with Rasulullaah ρ on a journey. Our neighbour was a Jew who had then slaughtered a goat and cooked it. When I smelt the aroma, I experienced a desire like I never felt before. At that time, I was expecting my daughter Khadeeja and could not bear the desire. I then went to the Jewish woman to ask for some fire with the hope that she would give me some to eat because I really had no need for the fire. When I smelt the aroma (from inside the house) and saw the food, my desire grew even more intense and extinguished the fire (she had given me). I then returned a second time to ask for fire and again a third time. (When she did not give me anything) I eventually sat down to cry and prayed to Allaah. When the Jewish lady's husband returned, he asked her, 'Has anyone been to you?' 'Yes,' she replied, 'an Arab lady came to ask for some fire.' He said, 'I shall never eat the food until you send some to her.' A plate of food was then sent to me. There was nothing on earth that I enjoyed more than that meal."[1]

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Hadhrat Abdullaah bin Abbaas τ narrates that Hadhrat Umar τ was once asked to give an account of "The Hour of Difficulty" (the expedition to Tabook). Hadhrat Umar τ said, "When we left for Tabook, the heat was intense and when we stopped over at a place, we were so thirsty that we thought our necks would fall off (that we would die). In fact, when any of us went out in search of his mount, he really thought that he would die by the time he returned. The situation was so severe that when one of us slaughtered a camel, he would extract the liquids from its entrails to drink and then rub the remainder on his stomach (so that the coolness could penetrate his stomach)."

"Hadhrat Abu Bakr τ then said, 'O Rasulullaah ρ! Allaah is always good to you so make du'aa to Allaah on our behalf.' 'Do you really want me to do so?' asked Rasulullaah ρ. 'Please do,' entreated Hadhrat Abu Bakr τ. Rasulullaah ρ then raised his hands to the heavens (to make du'aa) and had not yet dropped his hands when clouds started gathering in the sky. First a drizzle fell and then the rains came pouring down. The Sahabah ψ filled whatever containers they had and when we left the

[1] Tabraani as quoted in *Isaaba* (Vol.4 Pg.284). Haythami (Vol.8 Pg.166) has commented on the chain of narrators.
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place, we discovered that the rain had no fallen further than the area where the army was camped."[1]

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Hadhrat Urwa τ narrates that after the Hajj season, Rasulullaah ρ was in Makkah during the remaining days of Dhul Hijjah, Muharram and Safar. The Mushrikeen then gathered to conspire against him, thinking that he would soon be leaving Makkah since they knew that Allaah had created a place of safety and protection for him in Madinah. They had also found out that the Ansaar had accepted Islaam and that the Muhaajireen were going to them. The Mushrikeen therefore planned to capture Rasulullaah ρ and then either assassinate him, imprison him[2], exile him or keep him tied up. Allaah informed Rasulullaah ρ about their plot and revealed the following verse:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ

(O Muhammad ε! Remember the time) **When the Kuffaar schemed against you to imprison you, kill you or exile you** *(drive you out of Makkah)*. **They plan and Allaah plans. Allaah is the best of planners."** {Surah Anfaal, verse 30}

The day when Rasulullaah ρ went to the house of Hadhrat Abu Bakr τ he was informed that the Mushrikeen planned assassinate him as he slept that night.

Rasulullaah ρ Leaves Makkah with Hadhrat Abu Bakr τ and they Hide in the Cave of Thowr

Under the veil of the night, Rasulullaah ρ and Hadhrat Abu Bakr τ left for the cave in the Thowr mountain, which is mentioned in the

[1] Ibn Wahab as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.9). Ibn Sa'd has also narrated it as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.396). Bazzaar and Tabraani have also reported it with a reliable chain of narrators as confirmed by Haythami (Vol.6 Pg.194).

[2] The narrator Amr bin Khaalid is unsure whether the term is "imprison him" or "drag him on the ground" (the first seems more correct).

Qur'aan[1]. Hadhrat Ali bin Abi Taalib τ slept on Rasulullaah ρ's bed so that Rasulullaah ρ could hide from Mushrikeen spies (who would think that Rasulullaah ρ is asleep in the house). The Mushrikeen spend the night walking about and discussing how they would leap on to the person sleeping and tie him up. They continued in this manner until dawn broke and they saw Hadhrat Ali τ stand up from Rasulullaah ρ's bed. When they asked Hadhrat Ali τ where Rasulullaah ρ was, he said that he did not know. They then realised that Rasulullaah ρ had left Makkah.

The Mushrikeen then took to their mounts and started searching for Rasulullaah ρ. They also sent messages to the people at the various oases, instructing them to capture Rasulullaah ρ and promising them large rewards. They reached the cave of Thowr where Rasulullaah ρ and Hadhrat Abu Bakr τ hid and had even climbed on top of the cave (where the entrance was). Rasulullaah ρ heard their voices and Hadhrat Abu Bakr τ became worried and frightened. Rasulullaah ρ then said to him

لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا

"Do not grieve *(do not fear for my safety)***. Verily Allaah is with us** *(and He will protect us from the Kuffaar)***."** {Surah Taubah, verse 40}

Rasulullaah ρ then made du'aa to Allaah and Allaah sent peace and tranquility to them as referred to in the following verse:

فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيم

So Allaah caused His tranquillity *(serenity, mercy and peace)* **to descend on him, assisted him with an army** *(of angels and other creation)* **that you had not seen. And** *(Allaah)* **placed the word of the Kuffaar** *(the call to Shirk)* **at the very bottom while the word of Allaah** *(the Kalimah)* **is right at the top. Allaah is Mighty, The Wise.** {Surah Taubah, verse 40}

Hadhrat Abu Bakr τ had several milk-giving goats that would be brought to him and also taken to his family in Makkah. He also had an

[1] In verse 40 of Surah Taubah where Allaah says, "**...when the two of them were in the cave**".

honest and trustworthy slave by the name of Hadhrat Aamir bin Fuhayra τ who was a very good Muslim. Hadhrat Abu Bakr τ sent him to hire a guide (to take them to Madinah) and Hadhrat Aaamir τ hired a man called Ibnul Ayqadh. He belonged to the Banu Abd bin Adi tribe who were allies of the Banu Sahm branch of the Banu Aas bin Waa'il tribe that belonged to the Quraysh. This guide from the Banu Adi tribe was a Mushrik then and it was his occupation to guide people on the journeys. During those nights (that they hid the cave), the two of them (Hadhrat Aamir τ and the guide) hid the camels of Rasulullaah ρ and Hadhrat Abu Bakr τ while Hadhrat Abdullaah τ the son of Hadhrat Abu Bakr τ would come to them every evening and relate to them the events taking place in Makkah. Every night, Hadhrat Aamir τ would bring them some goats, which they would milk and then slaughter one to eat. Early in the mornings, he would take the goats away to the grazing fields of the that the people used for their goats and no one realised what was happening.

This continued until talk of Rasulullaah ρ and Hadhrat Abu Bakr τ died down and they learnt that things were quiet. Their two companions then arrived with the camels and they left. They had already been in the cave for two days and two nights. They took Hadhrat Aamir bin Fuhayra τ along with them, who drove the camels, served them and assisted them. Hadhrat Abu Bakr τ would let him ride the camel behind him in turns. Besides Hadhrat Aamir τ and the guide from the Banu Adi, no one else accompanied Rasulullaah ρ and Hadhrat Abu Bakr τ.[1]

The preparations that Hadhrat Abu Bakr τ made for the Hijrah

Hadhrat Aa'isha رضي الله عنها narrates, "Rasulullaah ρ never failed to visit Hadhrat Abu Bakr τ during one of the ends of the day. He either visited during the mornings or during the evenings. This was his practice until the day arrived when Allaah permitted him to migrate and to leave Makkah in the midst of all the people. That day, Rasulullaah ρ came to our house at midday which was a time that he usually never visited. When Hadhrat Abu Bakr τ saw him come, he said, 'Rasulullaah ρ will come during this hour only if something important has cropped up.' When Rasulullaah ρ arrived, Hadhrat Abu Bakr τ moved back on his bed (to make way for him) and Rasulullaah ρ sat down. There was nobody with Hadhrat Abu Bakr τ besides myself and my sister Asmaa bint Abi

[1] Tabraani. Haythami (Vol.6 Pg.51) has commented on the chain of narrators.

Bakr. Rasulullaah ρ said, 'Send everyone else away from you.' Hadhrat Abu Bakr τ replied, 'It is only my two daughters. May my parents be sacrificed for you, there is no harm in them being here.'"

Narrating further, Hadhrat Aa'isha رضي الله عنها says, "Rasulullaah ρ then said, 'Allaah has permitted me to migrate and to leave Makkah.' Hadhrat Abu Bakr τ asked, 'May I accompany you?' Rasulullaah ρ replied, 'You may accompany me.' I swear by Allaah that before then I had never known anyone to cry out of joy until I saw Hadhrat Abu Bakr τ cry that day. Hadhrat Abu Bakr τ then said, 'O Nabi of Allaah ρ! I have kept those two camels ready for this purpose.' He then hired Abdullaah bin Urayqidh as a guide to show them the way. He was a Mushrik from the Banu Du'il bin Bakr tribe whose mother belonged to the Banu Sahm bin Amr tribe. They gave him their two camels and he kept them and grazed them until the appointed day."[1]

A reliable narration from Hadhrat Aa'isha رضي الله عنه states that when Hadhrat Abu Bakr τ asked Rasulullaah ρ whether he could accompany him and Rasulullaah ρ agreed, Hadhrat Abu Bakr τ said, "I have two camel that I have fed for the past six months for this purpose. Take any one of the two." Rasulullaah ρ said, "I shall rather buy it." Rasulullaah ρ then bought the camel from Hadhrat Abu Bakr τ and they both left. They then stayed in the cave.[2]

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Hadhrat Asmaa رضي الله عنها who was the daughter of Hadhrat Abu Bakr τ narrates that that when they were staying in Makkah Rasulullaah ρ usually visited them twice each day. However, one day he arrived in the afternoon. She said to Hadhrat Abu Bakr τ, "Father, here comes Rasulullaah ρ. May my parents be sacrificed! It must be something important that has brought him at this hour." Rasulullaah ρ came and said, "Do you know that Allaah has permitted me to leave Makkah?" Hadhrat Abu Bakr τ asked, "May I accompany you, O Rasulullaah ρ?" "Certainly," replied Rasulullaah ρ. Hadhrat Abu Bakr τ said, " have two camels that I have been rearing from a long time in anticipation for this day. You may take one." Rasulullaah ρ said, "Only at a price, Abu Bakr." Hadhrat Abu Bakr τ replied, "May my parents be sacrificed for you! You may have it at a price if you so wish."

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[1] Ibn Is'haaq.
[2] Baghawi. The complete narration appears in *Kanzul Ummaal* (Vol.8 Pg.334).
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Hadhrat Asmaa رضي الله عنها says, “We then prepared the food for their journey. I cut my belt and used part of it to fasten their provisions.” Rasulullaah ρ and Hadhrat Abu Bakr τ then left and stayed in a cave in the Thowr mountain. When they arrived at the cave, Hadhrat Abu Bakr τ entered first and placed his finger in every hole, fearing that there may be an insect there (which would harm Rasulullaah ρ). When the Quraysh found out that they were gone, they set out in search of them and fixed a reward of a hundred camels for anyone who captured Rasulullaah ρ. They scoured the mountains of Makkah and eventually reached the mountain where Rasulullaah ρ and Hadhrat Abu Bakr τ were hiding. Referring to a person who was facing the cave, Hadhrat Abu Bakr τ said, “O Rasulullaah ρ! He will surely see us.” “Never,” replied Rasulullaah ρ, “because the angels are hiding us with their wings.” Still facing the cave, the man then sat down to pass urine. Rasulullaah ρ said, “Had he seen us, he would never have done that.”

They stayed three nights in the cave and every evening Hadhrat Aamir bin Fuhayra τ would bring the goats of Hadhrat Abu Bakr τ to them. At night, he would take them back and by the morning they would be grazing with the shepherds in the grazing lands. Hadhrat Aamir τ used to return the goats in the evening with the other shepherds, but would walk very slowly (so that he would be left behind) and then take the goats to Hadhrat Abu Bakr τ once the night became dark. Hadhrat Abdullaah τ the son of Hadhrat Abu Bakr τ used to spend the day in Makkah finding out the news and then inform Rasulullaah ρ and Hadhrat Abu Bakr τ about this when he met them at night. He then left them late at night and was in Makkah by the dawn.

Rasulullaah ρ Leaves the Cave and Heads for Madinah

(After three nights) Rasulullaah ρ and Hadhrat Abu Bakr τ left the cave and took a route along the coast. Hadhrat Abu Bakr τ travelled in front of Rasulullaah ρ but whenever he felt any danger from the rear, he travelled at the back. The entire journey passed in this manner. Hadhrat Abu Bakr τ was a well known man. Therefore, whenever someone met him, they asked who was with him. He would reply, “He is guide who is showing me the way.” By saying this, he meant that Rasulullaah ρ was guiding him in Deen but the person thought that Rasulullaah ρ was someone showing him the road. When they reached the settlement of Qudayd which lay on their route, someone told the Banu Mudlaj tribe (who lived there), “I have seen two riders near the

coast. I think that they are the men from the Quraysh whom you are searching for.” Suraaqa bin Maalik said to the person, “Those are two men whom we have sent out to do some work for the people.” (Suraaqa knew that that the riders were Rasulullaah ρ and Hadhrat Abu Bakr τ, but said this so that he could have them to himself and earn the reward). Suraaqa then called for his slave woman and whispered to her to get his horse. He then set out on the trail of Rasulullaah ρ and Hadhrat Abu Bakr τ.[1] The story of Suraaqa will shortly be related, Insha Allaah.

Hadhrat Abu Bakr τ Fears for Rasulullaah ρ when they Leave the Cave and Hadhrat Umar τ Praises Hadhrat Abu Bakr τ

Hadhrat Ibn Seereen narrates that during the Khilaafah of Hadhrat Umar τ, mention was made of some Sahabah ψ and it appeared as if the people regarded Hadhrat Umar τ to be better than Hadhrat Abu Bakr τ. When Hadhrat Umar τ heard about this, he said, “I swear by Allaah that a single night of Hadhrat Abu Bakr τ is better than the entire family of Umar and single day of Hadhrat Abu Bakr τ is better than the entire family of Umar. When Rasulullaah ρ left for the cave that night, Hadhrat Abu Bakr τ was with him. At times he walked ahead of Rasulullaah ρ and at other times he walked at the back. When Rasulullaah ρ noticed this, he asked, ‘O Abu Bakr! Why do walk sometimes ahead of me and sometimes at the back?’ He said, ‘When I think that there may be someone searching for you, I walk at the back but I then walk ahead when I think that someone may be lying in ambush.’ Rasulullaah ρ said, ‘O Abu Bakr! If anything has to happen, do you prefer that it happens to you rather than me?’ ‘Certainly! I swear to this by the Being Who has sent you with the truth!’ replied Hadhrat Abu Bakr τ.”

“When they reached the cave, Hadhrat Abu Bakr τ said, ‘O Rasulullaah ρ! You stay here until I have cleaned the cave for you.’ He then entered the cave and cleaned it. When he came out and remembered that he had not cleaned the holes, he said, ‘O Rasulullaah ρ! You stay here until I have cleaned it.’ He then entered the cave and cleaned out the holes. He then told Rasulullaah ρ to enter and Rasulullaah ρ did. I

[1] Tabraani. Haythami (Vol.6 Pg.54) has commented on the chain of narrators.

swear by the Being Who controls my life! That single night is better than the entire family of Umar!"[1]

Hadhrat Abu Bakr τ Fears for Rasulullaah ρ when they were in the Cave

Hadhrat Hasan Basri narrates that that when Rasulullaah ρ and Hadhrat Abu Bakr τ went to the cave, the Quraysh came to search for Rasulullaah ρ. However, when they saw that a spider had spun a web on the entrance, they concluded that no one could have entered the cave. Rasulullaah ρ was busy performing salaah and Hadhrat Abu Bakr τ was keeping watch when Hadhrat Abu Bakr τ said, "Here comes your people in search for you. By Allaah! I have no concern for myself but I fear that should not see anything unpleasant happen to you." Rasulullaah ρ comforted him saying, "O Abu Bakr! Do not fear for Allaah is with us."[2]

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Hadhrat Anas τ narrates that Hadhrat Abu Bakr τ told him, "(When we were in the cave) I said to Rasulullaah ρ, 'If any of them has to looks to his feet, he would certainly spot us beneath his feet.' Rasulullaah ρ said, 'O Abu Bakr! What do you think of two who have Allaah as the third?'"[3]

Hadhrat Abu Bakr τ Speaks about His Hijrah with Rasulullaah ρ and their Encounter with Suraaqa bin Maalik

Hadhrat Baraa bin Aazib narrates that Hadhrat Abu Bakr τ once bought a saddle from (his father) Hadhrat Aazib τ for thirteen Dirhams. Hadhrat Abu Bakr τ then asked Hadhrat Aazib τ to tell (his son) Baraa τ to help him carry it to his house. Hadhrat Aazib τ replied, "I shall not tell him until you relate to us your experience when Rasulullaah ρ left

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[1] Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.180). Haakim has also narrated as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348). As quoted in *Kanzul Ummaal* (Vol.8 Pg.335), Baghawi has also narrated it from Hadhrat Umar τ and the Hadith is reliable, as confirmed by Ibn Katheer.
[2] Haafidh Abu Bakr Qaadhi.
[3] Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.181,182). As quoted in *Kanzul Ummaal* (Vol.8 Pg.329), the narration has been reported by Bukhari, Muslim, Tirmidhi, Ibn Sa'd, Ibn Abi Shaybah and others.
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Makkah with you." Hadhrat Abu Bakr τ related, "We left (the cave) early at night and travelled speedily the entire day and night the afternoon when the heat became intense. I then strained my eyes to see whether I could see any shade to take shelter. When I spotted a large boulder, I hurried to it and found that it still offered some shade. I then levelled the ground for Rasulullaah ρ and spread out a coat for him. I then bade him to lie down and he did. Thereafter, I went to see whether I could spot anyone who was searching for us."

Hadhrat Abu Bakr τ related further, "When I chanced by a shepherd and asked him who he worked for, he took the name of a man from the Quraysh whom I knew. 'Do any of the goats have milk?' I asked. 'Yes,' he replied. 'Will you milk some for me?' I enquired. When he agreed, he held the animal still as I had asked. I then asked him to wipe off the sand from the udders (which he did with his hands) and I then asked him to dust his hands off. I had a container with me that had a cloth tied to the mouth. After he had milked a bit of milk for me, I threw water onto a cup so that its bottom got cold (and the milk as well). I then went to Rasulullaah ρ and found him awake. I said, 'Drink, O Rasulullaah ρ! He then drank so much that I became very pleased. 'Is it not time to leave?' I said. We then left."

"Although people were searching for us, no one caught up with us besides Suraaqa bin Maalik bin Ju'shum, who did so on his horse. (Seeing him approach,) I said, "O Rasulullaah ρ! Here comes someone in search of us. He has caught up with us.' Rasulullaah ρ said, 'Do not grieve because Allaah is with us.' When Suraaqa drew close and was only the distance of one or two spear lengths away from us, I cried and said, 'O Rasulullaah ρ! He has caught up with us!' Rasulullaah ρ asked, 'What makes you weep?' I replied, 'I swear by Allaah that it is not for my own safety that I weep but I am crying for your safety.' Rasulullaah ρ then made du'aa saying, 'O Allaah! Deal with him on our behalf as You please.' Suraaqa's horse suddenly sank into the ground up to its belly although the ground was hard. Suraaqa sprang off the horse and said, 'O Muhammad! I know that you have done this. Please pray to Allaah to save me from this predicament and I swear by Allaah that I shall throw every other tracker I meet off your trail. Take an arrow from my quiver here and when you pass by a certain place where you will see my camels and goats (show this arrow to the shepherds) and take whatever you need.' Rasulullaah ρ said, 'I have no need for that.' Rasulullaah ρ then made du'aa to Allaah and Suraaqa was freed. He then returned to his people."

“Rasulullaah ρ and I continued until we reached Madinah where the people came to welcome him. They climbed the roofs on either side of the road as servants and children ran on the road saying, ‘Allaahu Akbar! Rasulullaah ρ had arrived! Muhammad ρ has come!’ When the people started quarrelling about who would be his host, Rasulullaah ρ said, ‘I shall stay the night with the Banu Najjaar tribe who are the maternal relatives of Abdul Muttalib so that I may honour them.’ The following morning, Rasulullaah ρ stayed where he was commanded to stay (by Allaah).”[1]

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Hadhrat Urwa bin Zubayr τ narrates that Hadhrat Zubayr τ who was with a caravan of Muslim traders met Rasulullaah ρ as they were returning from Shaam. He gave both Rasulullaah ρ and Hadhrat Abu Bakr τ white clothing to wear. When the Muslims in Madinah heard that Rasulullaah ρ had left from Makkah, they left for Harra every morning to wait for him until the extreme afternoon heat made them return home. After waiting for a long time one day, they returned and took shelter in their homes. It was then that a Jew who had climbed on top of a Jewish fortress to see something happened to spot Rasulullaah ρ and his companions all dressed in white. As they arrived, the mirage on the horizon started to recede. The Jew could not help calling out at the top of his voice, “O Arabs! Here comes the chief you have been waiting for!”

The Muslims rushed for their weapons (to ceremoniously receive Rasulullaah ρ) and met Rasulullaah ρ at Harra. Rasulullaah ρ led them to the right of Harra where they stopped in the neighbourhood of the Banu Amr bin Awf tribe. This happened on the second of Rabee’ul Awwal. Hadhrat Abu Bakr τ remained standing while Rasulullaah ρ sat down quietly. Those Ansaar who had never before seen Rasulullaah ρ started greeting Hadhrat Abu Bakr τ (thinking that he was Rasulullaah ρ). It was only when the sun shone directly on Rasulullaah ρ and Hadhrat Abu Bakr τ started shading him with his shawl that the people realised who Rasulullaah ρ was.

[1] Ahmad. The narration is also reported by Bukhari and Muslim as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.181,182); Ibn Abi Shaybah and Ibn Sa’d (with some additions), Ibn Khuzaymah and others as quoted in *Kanzul Ummaal* (Vol.8 Pg.330).
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Rasulullaah ρ stayed with the Banu Amr bin Awf tribe for more the ten nights where he laid the foundation for the Masjid that Allaah refers to in the Qur'aan when He says:

لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى

"The Masjid that was established on Taqwa" {Surah Taubah, verse 108}

Rasulullaah ρ performed salaah there and then mounted his camel. The people walked with him until the camel sat down at the location of Rasulullaah ρ's Masjid (Masjidun Nabawi). It was there that the Muslim males had been performing their salaah at the time. It was a piece of land where dates were dried and it belonged to two orphaned children called Sahl and Suhayl who were under the guardianship of Hadhrat As'ad bin Zuraarah τ. When the camel sat there, Rasulullaah ρ said, "Insha Allaah, this shall be the place where we shall stay."

Rasulullaah ρ then called for the two orphans to buy the land so that a Masjid could be built on it. They said, "(Instead of selling the land) We would rather give it to you as a gift, O Rasulullaah ρ!" Rasulullaah ρ refused to accept it from them as a gift until they he was able to buy it from them. Rasulullaah ρ then had the site fixed for a Masjid. Rasulullaah ρ himself carried the unbaked bricks for the Masjid with the Sahabah ψ. As he carried the bricks he sang:

هٰذَا الْحِمَالُ لا حِمَالُ خَيْبَرْ   هٰذَا اَبَرُّ رَبَّنَا وَ أَطْهَرْ

"Lifting these bricks is not like lifting the dates and grapes of Khaybar
O our Rabb! This is more virtuous and purer"

Another couplet Rasulullaah ρ would recite was:

أَللّٰهُمَّ إِنَّ الأَ جْرَ أَجْرُ الآخِرَةْ   فَارْحَمِ الأَنْصَارَ وَ الْمُهَاجِرَةْ

O Allaah! The true rewards are those of the Aakhirah
So do shower Your mercy on the Ansaar and Muhaajirah (Muhaajireen)

The narrator says that Rasulullaah ρ also recited the poem of a Muslim whose name he was not told. Ibn Shihaab رضي الله عنها says, "Besides these

couplets, no Hadith has reached us in which Rasulullaah ρ has recited a complete poem."[1]

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Hadhrat Anas bin Maalik τ says, "I was one of the children running as the people said, 'Muhammad ρ has arrived!' I ran on but could not see anything. When the people again called, 'Muhammad ρ has arrived!' I ran again but could still not see anything. Rasulullaah ρ and his companion Hadhrat Abu Bakr τ eventually arrived and sat down in an uninhabited area of Madinah. They then sent a Bedouin to announce to the Ansaar that they had arrived. Consequently, approximately five hundred of the Ansaar came out to welcome them. When the Ansaar came, they said, 'Come along. You are both safe and will be obeyed.' Rasulullaah ρ and his companion walked amongst us and the people of Madinah all came out to welcome them. In fact, even the young girls stood above the houses vying with each other to look as they asked, 'Which of them is Rasulullaah ρ? Which of them is Rasulullaah ρ?' We had never seen a sight like this."

Hadhrat Anas τ also said, "I have seen Rasulullaah ρ the day he arrived in Madinah and the day he passed away and have never seen any days like them."[2]

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Another narration states that Hadhrat Baraa bin Aazib τ said, "The first from amongst the Muhaajireen to come to us was Hadhrat Mus'ab bin Umayr τ who belonged to the Banu Abdid Daar tribe. Then came Hadhrat Ibn Ummu Maktoom τ who was a blind man belonging to the Banu Fihr tribe. Thereafter, Hadhrat Umar bin Khattaab τ arrived with twenty mounted men. When we asked him what had happened to Rasulullaah ρ, he said that Rasulullaah ρ was coming after him. Rasulullaah ρ and Hadhrat Abu Bakr τ arrived afterwards. By the time Rasulullaah ρ arrived, I had already learnt several Surahs from the Mufassal Surahs."[3]

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[1] Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.186).
[2] Ahmad and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.197).
[3] Ahmad. Bukhari and Muslim have also narrated it as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.188).
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Hadhrat Suhayb τ narrates that Rasulullaah ρ said, "I have been shown the place to which you people will migrate. It is a salty land that lies between two rocky plains. It is either Hajar or Yathrib." In the company of Hadhrat Abu Bakr τ, Rasulullaah ρ then left for Madinah. Had intended to leave wit him, but some youngsters from the Quraysh stopped me. When I spent the night standing without being able to sit, the youngsters (keeping watch over me) said, 'Allaah has alleviated your concerns about him by giving him a stomach ailment (we need not worry about him because he cannot go anywhere).' They then fell soundly asleep. However, there was nothing wrong with me so I left."

"After I had left, some of them came after me to bring me back. I said to them, 'Will you leave me if I give you several *Awqiya* of gold? Are you prepared to fulfil such an undertaking?' When they agreed, I followed them back to Makkah where I said to them, 'Dig under the threshold of that door where the many *Awqiya* of gold lies buried and then go to a certain woman and take the two sets of clothing she has (of mine).' I then left and arrived in Quba before Rasulullaah ρ moved from there. When Rasulullaah ρ saw me, he said, 'O Abu Yahya! Your transaction has been profitable.' I submitted, 'O Rasulullaah ρ! No one could have come to you before me (with the news). It can be none but Hadhrat Jibra'eel υ who has informed you.'"[1]

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Hadhrat Aa'isha رضي الله عنها narrates, "When Rasulullaah ρ made Hijrah, he left us and his daughters behind (in Makkah). When he had settled, he sent Hadhrat Zaid bin Haaritha τ and his slave Abu Raafi τ (to fetch us). He gave them two camels and five hundred Dirhams which he had taken from my father (Hadhrat Abu Bakr τ). With this he was to purchase as many camels as he required. Hadhrat Abu Bakr τ sent Hadhrat Abdullaah bin Urayqidh τ with the two men along with two or three camels. He also wrote a letter to (my brother) Hadhrat Abdullaah bin Abu Bakr τ, instructing him to mount my mother Ummu Roomaan, myself and my sister Asmaa the wife of Hadhrat Zubayr τ on the camels."

[1] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.173). Tabraani has also narrated a similar Hadith and Haythami (Vol.6 Pg.60) has commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.152) has also reported the narration.
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"The three men left together and when they reached Qudayd, Hadhrat Zaid τ used the five hundred Dirhams to purchase three camels. They happened to meet Hadhrat Talha bin Ubaydillaah τ who intended making Hijrah and left Makkah with him. Hadhrat Zaid τ and Abu Raafi τ took along with them (Rasulullaah ρ's two daughters) Hadhrat Faatima رضي الله عنها and Hadhrat Ummu Kulthoom رضي الله عنها together with (Rasulullaah ρ's wife) Hadhrat Sauda bint Zam'ah رضي الله عنها . Hadhrat Zaid τ also took on his camel (his wife) Hadhrat Ummu Ayman رضي الله عنها and (his son) Hadhrat Usaama τ. When we reached Bayda, my camel bolted as I sat in the carriage together with my mother Ummu Roomaan رضي الله عنها . My mother started shouting, "Oh my beloved daughter! Oh the new bride!" (Hadhrat Aa'isha رضي الله عنها was by then already married to Rasulullaah ρ.) Our camel was eventually caught after it had already crossed the Valley of Harsha. Allaah had kept us safe."

"When we reached Madinah, I stayed with the family of Hadhrat Abu Bakr τ while the family of Rasulullaah ρ stayed with him. Rasulullaah ρ was building his Masjid and several rooms around the Masjid that he intended to be the living quarters for his wives. We stayed like this for a while." The rest of the Hadith concerns the details of the marriage of Hadhrat Aa'isha رضي الله عنها .[1]

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Hadhrat Aa'isha رضي الله عنها says, "I came out of the house during the Battle of Khandaq and was following the people when I heard footsteps on the ground behind me. It was Sa'd bin Mu'aadh τ and his nephew Haarith bin Aws τ carrying a shield. I immediately sat down on the ground and Sa'd τ passed by wearing a coat of steel armour. (Because of his extraordinary height) Part of his body was exposed and I feared for those parts (that an enemy should not strike him there). Sa'd τ was one of the largest and tallest of people and was reciting the following couplets as he passed:

'Wait awhile until Hamal reaches the battle

How beautiful is death when its term arrives'

[1] Ibn Abdil Birr in his *Isti'aab* (Vol.4 Pg.450). Zubayr has also reported the narration as quoted in *Isaaba* (Vol.4 Pg.450). Haythami has also reported the narration in *Majma'uz Zawaa'id* (Vol.9 Pg.227) and has commented on the chain of narrators.
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I then stood up and entered an orchard where I found a group of Muslims sitting. Amongst them was Hadhrat Umar τ and a person wearing a helmet. (When he saw me) Hadhrat Umar τ said, 'What brings you here? By Allaah! You are certainly a brave woman. Do you not fear that a calamity may befall us or that we are defeated?' He continued reprimanded me until I wished that the earth should open up at that moment so that I could enter it. The other person then lifted his helmet and I saw that he was Talha bin Ubaydilaah τ. He said, 'Shame on you Umar. You have been overdoing things since today. Where else can we run to except to Allaah?'"

"A man from the Quraysh called Ibn Arqa shot an arrow at Sa'd bin Mu'aadh τ and said, 'Take that for my name is Ibn Arqa!' the arrow struck an artery in his arm and cut it wide open. Sa'd τ had been an ally of the Banu Qurayza during the Period of Ignorance and prayed to Allaah saying, 'O Allaah! Do not let me die until I have had the pleasure of seeing what is to become of the Banu Qurayza'. His artery then stopped bleeding. Allaah then sent a cyclonic wind against the Mushrikeen, thereby alleviating the Mu'mineen of having to fight. Allaah is Most Powerful and Mighty."

Hadhrat Aa'isha رضي الله عنها continues narrating. She says that (since the Mushrikeen were forced to retreat,) Abu Sufyaan and those with him returned to Tihaama while Uyayna bin Badr and his people returned to Najd. The Banu Qurayza returned and locked themselves up in their fortresses. Meanwhile, Rasulullaah ρ returned to Madinah and had a tent pitched for Sa'd τ in the Masjid. Hadhrat Jibra'eel υ then arrived and had sand on his front teeth (indicating that he was still engaged in battle). He asked Rasulullaah ρ, "Have you already put down your weapons? By Allaah, the angels have not yet put down their weapons. You should now fight the Banu Qurayza." Rasulullaah ρ therefore wore his armour and had an announcement made that the Sahabah ψ should march for battle. As they passed by the Banu Ghanam tribe who lived in the neighbourhood of the Masjid, Rasulullaah ρ asked them is anyone had passed by them. They told him that Hadhrat Dihya Kalbi τ had passed by. The beard, age and face of Hadhrat Jibra'eel υ resembled that of Hadhrat Dihya Kalbi τ (because Hadhrat Jibra'eel υ appeared in the semblance of Hadhrat Dihya τ. It was therefore Hadhrat Jibra'eel υ whom the Banu Ghanam tribesmen had seen passing). When Rasulullaah ρ arrived at the fortresses of the Banu Qurayza, he laid siege to them for twenty-five nights.

When the Banu Qurayza could no longer bear the siege and their suffering grew intense, they were asked to surrender to the decision of Rasulullaah ρ. When they consulted with Hadhrat Abu Lubaba τ, he indicated to them that they would be killed. They then asked to surrender to the decision of Hadhrat Sa'd bin Mu'aadh τ. Rasulullaah ρ allowed them to do so and Hadhrat Sa'd bin Mu'aadh τ was brought on a donkey fitted with a carriage made from the bark of a date palm. He was lifted on to the donkey and his people surrounded him. (Interceding on behalf of the Banu Qurayza) The people said to Hadhrat Sa'd τ, "O Abu Amr! They are your allies, your friends, are of assistance during times of need and people whom you know." However, Hadhrat Sa'd τ gave no reply and did not even pay any attention to them.

Eventually, when he drew close to the settlement of the Banu Qurayza, Hadhrat Sa'd τ turned to his people and said, "The time has come for me not to be concerned about the criticism of critics when it concerns Allaah." Hadhrat Aa'isha رضي الله عنها narrates further from Hadhrat Abu Sa'eed Khudri τ that when Hadhrat Sa'd τ arrived, Rasulullaah ρ said to the Sahabah ψ, "Stand up for your leader and help him to dismount." Hadhrat Umar τ remarked, "Our leader is Allaah." Rasulullaah ρ repeated, "Help him down." After the Sahabah ψ had helped Hadhrat Sa'd τ down, Rasulullaah ρ said to him, "Decide their fate." Hadhrat Sa'd τ said, "I have decided that all their warriors should be executed, that their families should be taken captive and that their wealth be distributed as booty." Rasulullaah ρ commented, "You have decided their fate according to the decision of Allaah and His Rasool ρ."

Hadhrat Sa'd τ then made the following du'aa, "O Allaah! If you have reserved any battle for your Nabi ρ against the Quraysh, then preserve me for it. However, if You have terminated all battles between him and them, then take me to You." Although his wound had already healed by then and the only sign of it was a mark resembling an earring, it opened up again. He then had to return to the tent that Rasulullaah ρ had pitched for him in the Masjid. Hadhrat Aa'isha رضي الله عنها narrates further, "Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ went to visit him. I swear by the Being in Whose control is the life of Muhammad ρ! As I sat in my room, (when Hadhrat Sa'd τ passed away after a few days) I could recognise the crying of Hadhrat Umar τ from that of Hadhrat Abu Bakr τ. The Sahabah ψ were just as Allaah described them in the Qur'aan when He says:

"Compassionate amongst themselves" {Surah Fatah, verse 29}

Hadhrat Alqama narrates that he then asked Hadhrat Aa'isha رضي الله عنها, "Dear mother! What did Rasulullaah ρ then do?" Hadhrat Aa'isha رضي الله عنها replied, "Although Rasulullaah ρ would not cry often upon the death of anyone, when he was real grieved, he would hold his beard."[1]

Hadhrat Aa'isha رضي الله عنها also narrates that when Hadhrat Sa'd bin Mu'aadh τ passed away, Rasulullaah ρ and the Sahabah ψ cried whereas Rasulullaah ρ usually only held his beard when his grief grew intense. She says further, "I could also recognise the crying of my father (Hadhrat Abu Bakr τ) from that of Hadhrat Umar τ."[2]

Another narration states that when Rasulullaah ρ returned from the burial of Hadhrat Sa'd bin Mu'aadh τ, his tears flowed on to his beard.[3]

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Hadhrat Uthmaan bin Muhammad Zubayri narrates that in one of his sermons, Hadhrat Abu Bakr τ related the relationship between the Muhaajireen and the Ansaar to the poem that states:

"May Allaah reward Ja'far (the Ansaar) on our behalf
Who helped us when our shoes made us slip and fall in the path of those who wished to trample us

They refused to become frustrated with us (through times) that even our mothers
Would become frustrated with us were our mothers to suffer what they (the Ansaar) suffered because of us"[4]

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[1] Ahmad. This narration is authentic and there are many others like it, as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.123). Ibn Sa'd (Vol.3 Pg.3) has also reported the narration. Haythami (Vol.6 Pg.138) and the author of *Isaaba* (Vol.1 Pg.274) have commented on the chain of narrators. As quoted in *Kanzul Ummaal* (Vol.7 Pg.40), Abu Nu'aym has also reported the narration and then mentioned several other Ahadeeth concerning the merits of Hadhrat Sa'd bin Mu'aadh τ.
[2] Ibn Jareer in his *Tahdheeb*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.42).
[3] Tabraani. Haythami (Vol.9 Pg.309) has commented on the chain of narrators.
[4] Ibn Abi Dunya in *Ashraaf*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.134).
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Others are Given Preference over the Ansaar in the matter of Khilaafah

What Rasulullaah ρ said about the Quraysh

Hadhrat Humayd bin Abdur Rahmaan Himyari narrates that when Rasulullaah ρ passed away, Hadhrat Abu Bakr τ was at one end of Madinah (where he lived). When he arrived, he opened the face of Rasulullaah ρ and said, "May my parents be sacrificed for you! You are so pure in life and death. I swear by the Rabb of the Kabah that Muhammad ρ has indeed passed away."

(When he heard that the Ansaar had gathered to discuss the Khilaafah,) Hadhrat Abu Bakr τ followed by Hadhrat Umar τ went to the Ansaar. In his talk to the Ansaar, Hadhrat Abu Bakr τ did not omit to mention any verse of the Qur'aan or statement of Rasulullaah ρ concerning the virtues of the Ansaar. He also said, "I am also aware that Rasulullaah ρ said, 'If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar.' O Sa'd[1]! Because you were sitting there, you know that Rasulullaah ρ said, 'The Quraysh are the successors of this matter (Khilaafah). Righteous people will follow the righteous of the Quraysh while sinful people will follow the sinful of the Quraysh." Hadhrat Sa'd τ confirmed this when he said to Hadhrat Abu Bakr τ, "You have spoken the truth. We shall be viziers while you are the leaders."[2]

The Incident that Occurred in the Hall of the Banu Saa'idah Tribe

Hadhrat Abu Sa'eed Khudri τ narrates that after Rasulullaah ρ passed away, several speakers from the Ansaar delivered lectures (in the hall of the Banu Saa'idah tribe where the Muhaajireen and the Ansaar had gathered to discuss the Khilaafah). One of them said, "O assembly of Muhaajireen! Whenever Rasulullaah ρ appointed one of you to a post, he would also put one of us with him. We therefore feel that two persons should take this post, one from us and one from you." The other speakers from the Ansaar followed suit until Hadhrat Zaid bin Thaabit τ stood up and said, "Since Rasulullaah ρ was from amongst

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[1] Hadhrat Sa'd bin Ubaadah τ, one of the leaders of the Ansaar.

[2] Ahmad and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.137). Haythami (Vol.5 Pg.191) has commented on the chain of narrators.

the Muhaajireen, the leader should be from the Muhaajireen. We shall be his Ansaar (helpers) just as we were the Ansaar (helpers) of Rasulullaah ρ."

Hadhrat Abu Bakr τ then stood up and said, "O Assembly of Ansaar! May Allaah reward you all tremendously. May Allaah keep this speaker of yours steadfast. By Allaah! Should you do otherwise (other than what Hadhrat Zaid τ has mentioned), we would not be reconciled with you." Hadhrat Zaid bin Thaabit τ then took hold of the hand of Hadhrat Abu Bakr τ and said, "This is the man. Pledge your allegiance to him."[1]

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Hadhrat Qaasim bin Muhammad narrates that when Rasulullaah ρ passed away, the Ansaar gathered around Hadhrat Sa'd bin Ubaadah τ. Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Abu Ubaydah bin Jarraah τ also arrived there. Hadhrat Hubaab bin Mundhir τ who had participated in the Battle of Badr stood up and said, "One leader from you (Muhaajireen) and one from us (Ansaar). O honoured group (of Muhaajireen)! I swear by Allaah that we do not begrudge you this position but we fear that such a person may become the leader whose fathers or brothers we (Ansaar) may have killed (when fighting for Islaam. He should then not wish to take revenge from us)." Hadhrat Umar τ said, "If it ever happens, you should rather die (fighting him) if you are able to."

Hadhrat Abu Bakr τ then started to speak. He said, "We shall be the leaders while you be the viziers. This matter will be shared equally between us just as the frond of a date palm divides at the centre." The first person to pledge his allegiance was Hadhrat Basheer bin Sa'd (also known as) Abu Nu'maan τ. After everyone had united under the leadership of Hadhrat Abu Bakr τ, an occasion arrived when he had to distribute some wealth amongst the people. He sent Hadhrat Zaid bin Thaabit τ to an old lady from the Banu Adi bin Najaar tribe wit her share of the wealth. When she asked what it was, Hadhrat Zaid τ told her that it was her share of the wealth that Hadhrat Abu Bakr τ had given to the women. She remarked, "Do you wish to bribe away from my Deen?" "Certainly not," replied Hadhrat Zaid τ. She then asked, "Do

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[1] Tayaalisi, Ibn Sa'd (Vol.3 Pg.151), Ibn Abi Shayba, Bayhaqi (Vol.8 Pg.134) and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131). Haythami (Vol.5 Pg.183) says that Tabraani and Ahmad have also reported the narration from reliable sources. Tabraani has also reported a similar narration from Hadhrat Abu Talha τ, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).
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you fear that shall leave the Deen I follow?" "Definitely not," responded Hadhrat Zaid τ. She then said, "I swear by Allaah that is shall never accept anything from him in future." When Hadhrat Zaid τ returned and informed Hadhrat Abu Bakr τ about what the old lady had expressed, Hadhrat Abu Bakr τ said, "We shall also not take back anything that we have given her."[1]

[1] Ibn Sa'd and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).

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Hadhrat Anas τ narrates that when Rasulullaah ρ consulted with the Sahabah ψ to march to Badr, Hadhrat Abu Bakr τ gave his opinion (in favour of marching). Rasulullaah ρ again asked for opinions and Hadhrat Umar τ gave his. When Rasulullaah ρ again asked for opinions, someone from the Ansaar said, "O assembly of Ansaar! It is your opinion that Rasulullaah ρ wants." A person from the Ansaar then said, "In that case, O Rasulullaah ρ (if we have to fight them), we shall not say to you what the Bani Israa'eel said to Moosa υ when they told him, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' In fact, we swear by the Being Who sent you with the truth that we shall follow you even if you travel to (the distant city of) Barkul Ghimaad (in Yemen)."[1]

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Another narration from Hadhrat Anas τ states that when Rasulullaah ρ heard about the arrival of (the caravan of) Abu Sufyaan, he consulted with the Sahabah ψ. When Hadhrat Abu Bakr τ voiced his opinion (to march), Rasulullaah ρ turned away from him. Thereafter, when Hadhrat Umar τ voiced his opinion, Rasulullaah ρ turned away from him as well. Hadhrat Sa'd bin Ubaadah τ (from the Ansaar) then said, "It is our opinion that Rasulullaah ρ wants." Addressing Rasulullaah ρ, he then said, "I swear by the Being Who controls my life! If you command us to ride our animals into the sea, we shall readily do so and if you command us to travel to (the distant city of) Barkul Ghimaad (in Yemen), we shall certainly do so." It was only then that Rasulullaah ρ gave the command (for the Sahabah ψ to march).[2]

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Hadhrat Alqama bin Waqqaas Laythi τ narrates that after leaving for Badr, when he reached a place called Rowhaa, Rasulullaah ρ addressed the Sahabah ψ asking, "What is your opinion?" Hadhrat Abu Bakr τ responded by mentioning the news that had reached them about the

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[1] Ahmad, narrating from reliable sources as confirmed by Ibn Katheer in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263). The narration is "*Thulaathi*" in nature.

[2] Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263) and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.273).
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extensive battle preparations that Mushrikeen had made. When Rasulullaah ρ again asked for opinions, Hadhrat Umar τ responded as Hadhrat Abu Bakr τ had done. When Rasulullaah ρ again asked for opinions, Hadhrat Sa'd bin Mu'aadh τ (from the Ansaar) said, "O Rasulullaah ρ! It seems like it is our opinion that you are asking for. I swear by the Being Who has honoured you and revealed the Qur'aan to you that although I have never travelled the road and have no knowledge about it, we shall definitely travel with you even if you were to travel up to Barkul Ghimaad which lies in Yemen. We shall also not be like those people who said to Moosa υ, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' We shall rather say, 'You and your Rabb both go ahead and fight. We shall be there right behind you.' You had possibly left for a purpose after which Allaah intended you to do something else. Look into the matter that Allaah intends you to do and then do it. You may join ties with whoever you please, severe ties with whoever you please, initiate hostilities towards whoever you please, enter into peace treaties with whoever you please and take as much of our wealth as you please." It was with reference to this statement of Hadhrat Sa'd τ that Allaah revealed the following verse of the Qur'aan:

كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقاً مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ

Just as your Rabb took you *(O Muhammad ε)* **from your home with the truth** *(with good cause to fight the battle)* **while there was certainly a group of the Mu'mineen who were unhappy** *(to fight the Kuffaar because they were not prepared for battle)***.** {Surah Anfaal, verse 5}[1]

Another narration states that Hadhrat Sa'd τ also said to Rasulullaah ρ, "Take as much of our wealth as you please and leave as much as you please but what you take from us is more beloved to us than what you leave. Our wills are subservient to the commands you give us. I swear by Allaah that even if you continue travelling until you reach Barkul Ghamdaan, we shall travel with you."[2]

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[1] Ibn Mardaway, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).
[2] Umawi in his *Maghaazi*, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).
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Rasulullaah ρ gave the Sahabah ψ plenty of encouragement to fight in Jihaad and asked them to spend for the pleasure of Allaah. The Sahabah ψ therefore donated most generously. The first to spend so generously was Hadhrat Abu Bakr τ who donated everything he owned, equalling four thousand Dirhams. Rasulullaah ρ asked him, "Have you left anything for your family?" he replied, "I have left Allaah and His Rasool ρ for them." Hadhrat Umar τ then arrived with half of his belongings. When Rasulullaah ρ asked him if he had left anything for his family, he replied, "Yes, I have left half of what I have brought." (Another narration states that he had left as much as he had brought.) When Hadhrat Umar τ heard about what Hadhrat Abu Bakr τ had brought he said, "He has beaten me each time we have vied to do good."

Hadhrat Abbaas bin Abdil Muttalib τ, Hadhrat Talha bin Ubaydillaah τ, Hadhrat Sa'd bin Ubaadah τ and Hadhrat Muhammad bin Maslama τ all donated large sums. Hadhrat Abdur Rahmaan bin Auf τ donated two hundred *Awqiya* of silver (equal to eight thousand Dirhams) while Hadhrat Aasim bin Adi τ contributed ninety *Wasaq* of dates. Hadhrat Uthmaan bin Affaan τ equipped a third of the army and in providing everything for a third of the army, he became the person who spent the most. In fact, he gave so much that it is said that he left them without any needs. The Sahabah ψ report that Rasulullaah ρ then said, "Nothing that Uthmaan does after this can cause him any harm."

With great enthusiasm, the wealthy Sahabah ψ spent in this good cause anticipating the rewards from Allaah. Those Sahabah ψ who were less wealthy assisted those who were poorer than them. They would even bring their camels to one or two persons, asking them to ride in turns. Some people would even bring some money and give it to someone leaving on the expedition. In fact, even the ladies assisted those in every way they could. Hadhrat Ummu Sinaan Aslamiyya رضي الله عنها says that she saw a cloth spread out in front of Hadhrat Aa'isha رضي الله عنها in her room, which was filled with bangles, bracelets, anklets, earrings, rings and other jewellery that the women had sent to assist the Muslim army in its preparations. The Muslims were suffering poverty at that time and because it was a time when the fruit crops were ripe and shady areas were sought after. People therefore preferred to stay at home and disliked leaving.

Rasulullaah ρ hastened and intensified preparations and made the arm camp at Thaniyyatul Wadaa (just outside Madinah). The arm was so

large that their names could not be contained in one register. Few were those who intended to absent themselves for they knew that their absence would be unknown only until Allaah reveals some revelation to Rasulullaah ρ (a time when they would suffer much embarrassment). When Rasulullaah ρ was ready to leave, he appointed Hadhrat Sibaa bin Urfuta Ghifaari τ as his deputy in Madinah. According to others, Rasulullaah ρ appointed Hadhrat Muhammad bin Maslama τ. Rasulullaah ρ instructed the Sahabah ψ saying, "Take many pairs of shoes along because as long as a person is wearing shoes, he is like one who is riding." As Rasulullaah ρ travelled, Ibn Ubay and other Munaafiqeen drew back saying, "Muhammad wants to fight the Romans despite his arduous condition coupled with the extreme heat and the long journey towards an army he has no power to combat. Does he think that fighting the Romans is child's play?" The Munaafiqeen with Ibn Ubay expressed the same opinions. To make people panic about the safety of Rasulullaah ρ and the Sahabah ψ, he also added, "By Allaah! It is as if I can already see the companions of Muhammad tied up in ropes tomorrow."

When Rasulullaah ρ left from Thaniyyatul Wadaa for Tabook, he had already flown the large and small flags. He handed over the biggest flag to Hadhrat Abu Bakr τ, another large flag to Hadhrat Zubayr τ, the flag of the Aws tribe to Hadhrat Usayd bin Hudhayr τ and the flag of the Khazraj tribe to either Hadhrat Abu Dujaana τ or to Hadhrat Hubaab bin Mundhir τ. In total there were thirty thousand people with Rasulullaah ρ including ten thousand horsemen. Rasulullaah ρ instructed every tribe of the Ansaar to carry its own large and small flags. The other Arab tribes also carried their large and small flags.[1]

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Hadhrat Usaama bin Zaid τ narrates that Rasulullaah ρ gave him instructions to attack the inhabitants of Ubna (in Palestine) at dawn and to raze their town to the ground. Rasulullaah ρ then said to him, "Proceed in the name of Allaah." Hadhrat Usaama τ then left flying the flag (that Rasulullaah ρ gave him) and handed it over to Hadhrat Burayda bin Husayb τ from the Banu Aslam tribe, who then carried it to the house of Hadhrat Usaama τ. On the instruction of Rasulullaah ρ, the army of Hadhrat Usaama τ camped at a place called Jurf, which is

[1] Ibn Asaakir (Vol.1 Pg.110).
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today called Siqaaya Sulaymaan (close to Madinah). The soldiers then started to leave. Whoever had fulfilled his necessities would leave for his camp and whoever did not, would engage in completing it.

Every one of the earliest Muhaajireen were part of this expedition including Hadhrat Umar τ, Hadhrat Abu Ubaydah τ, Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Abu A'war Sa'eed bin Zaid bin Amr bin Nufayl τ and several others. Amongst the Ansaar who were part of the army were Hadhrat Qataadah bin Nu'maan τ and Hadhrat Salama bin Aslam bin Hareesh τ.

Many of the Muhaajireen, Hadhrat Ayaash bin Abi Rabee'ah τ being the most vociferous of them, remarked, "This child has been appointed as Ameer of the earliest Muhaajireen!" This talk then became rife. When Hadhrat Umar τ heard some of the talk, he refuted what the speaker said and then reported it to Rasulullaah ρ. Rasulullaah ρ became extremely angry and although he had a bandage tied to his head (because of his illness) and was covered in a shawl, he left his room and ascended the pulpit. After praising Allaah, he said, "O people! What is this talk of yours that has reached me concerning the appointment of Usaama as Ameer? By Allaah! If you object to my appointing him as Ameer, you must have objected to my appointing his father (Hadhrat Zaid bin Haaritha τ) before him. I swear by Allaah that just as he was fit for leadership, his son after him is also fit for it. Just as his father was the most beloved person to me, he is the most beloved to me. They are both the most suitable people for any good. Accept my bequest to treat Usaama well for he amongst the best of you." Rasulullaah ρ then descended from the pulpit and went to his room. This took place on Saturday 10th Rabee'ul Awwal.

The Muslims who were due to leave in the army of Hadhrat Usaama τ came to bid farewell to Rasulullaah ρ. Amongst them was Hadhrat Umar τ. As they came, Rasulullaah ρ kept saying, "Dispatch the army of Usaama." (Hadhrat Usaama τ's mother) Hadhrat Ummu Ayman رضي الله عنها came to Rasulullaah ρ and said, "O Rasulullaah ρ! Do leave Usaama to stay at the camp (in Jurf) until you are well. If you send him like this, he will not be able to even help himself (because of his concern for you)." However, Rasulullaah ρ repeated, "Dispatch the army of Usaama." The Muslims therefore returned to the camp and spent Saturday night there. On Sunday morning, Hadhrat Usaama τ came to Madinah (to see Rasulullaah ρ). Rasulullaah ρ was extremely ill and

unconscious. This was the day in which Rasulullaah ρ was given medicine.

With tears in his eyes, Hadhrat Usaama τ entered the room of Rasulullaah ρ where Hadhrat Abbaas τ and the wives of Rasulullaah ρ sat around him. Hadhrat Usaama τ bent down to kiss Rasulullaah ρ. Rasulullaah ρ was unable to speak and lifted his hands towards the sky and then placed them on Hadhrat Usaama τ. Hadhrat Usaama τ says that he knew that Rasulullaah ρ was making du'aa for him. Hadhrat Usaama τ then returned to the camp. On Monday, Rasulullaah ρ was well and Hadhrat Usaama τ came to meet him early in the morning. Rasulullaah ρ said to him, "Travel with the blessing of Allaah." When Hadhrat Usaama τ bade farewell to Rasulullaah ρ, he was looking well. Rasulullaah ρ's wives were even combing each others' hair out of happiness at the recovery of Rasulullaah ρ. Hadhrat Abu Bakr τ came to Rasulullaah ρ and said, "O Rasulullaah ρ! With the grace of Allaah, you look well this morning. Today is my day with (my wife) Bint Khaarijah. Permit me to go to her." When Rasulullaah ρ permitted him, he left for the Sunh district (in the upper part of Madinah).

In the meanwhile, Hadhrat Usaama τ went to the army's camp and called for the others to join up with the army. When he reached the camp, he descended and commanded to men to leave. By then, the sun was already high.

Rasulullaah ρ Passes Away and the Sahabah ψ Return to Madinah

As Hadhrat Usaama τ was preparing to leave from Jurf, a messenger came to him from Hadhrat Ummu Ayman رضي الله عنها who was his mother. The messenger informed him that Rasulullaah ρ was in the throes of death. Hadhrat Usaama τ therefore returned to Madinah together with Hadhrat Umar τ and Hadhrat Abu Ubaydah τ. When they arrived, Rasulullaah ρ was in the last few moments. Rasulullaah ρ then passed away close to midday on Monday 12th Rabee'ul Awwal. All the Muslims camping at Jurf returned to Madinah. Hadhrat Buraydah bin Husayb τ came with the flag of Hadhrat Usaama τ still flying and stuck it in the ground at the door of Rasulullaah ρ's room. After Hadhrat Abu Bakr τ became the Khalifah, he instructed Hadhrat Buraydah τ to take the flag to the house of Hadhrat Usaama τ and not to remove it from the staff until Hadhrat Usaama τ had led the Muslims in battle. Hadhrat Buraydah τ says, "I then took the flag to the house of Hadhrat Usaama

τ, after which I took it flying to Shaam with Hadhrat Usaama τ. I then returned it to the house of Hadhrat Usaama τ where it stood flying until he passed away."

Hadhrat Abu Bakr τ Insists on Dispatching the Army of Hadhrat Usaama τ in Compliance with the Orders of Rasulullaah ρ

When the news of Rasulullaah ρ's demise reached the other Arabs, many of them renounced Islaam. Hadhrat Abu Bakr τ then said to Rasulullaah ρ, "Proceed whence Rasulullaah ρ had commanded you to go." Consequently, the army started to march and camped where they were previously camped. Hadhrat Buraydah τ also took the flag to the previous camp. This (decision to dispatch the army) did not appeal to the senior Sahabah ψ. Consequently, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Abu Ubaydah τ, Hadhrat Sa'd bin Abi Waqqaas τ and Hadhrat Sa'eed bin Zaid τ approached Hadhrat Abu Bakr τ. They said, "O successor of Rasulullaah ρ! Everywhere the Arabs are rebelling against you and you will not be able to do anything by separating this large army from yourself. Rather use them to combat the Murtaddeen (those who have forsaken Islaam). Another concern we have is that we fear that Madinah may be attacked while there are only women and children here. Why do you not postpone the dispatching of this army against the Romans until stability returns and the Murtaddeen have either returned to the Deen they have left or are destroyed by the sword. You are then at liberty to dispatch Usaama τ. We are confident that the Romans will not be marching against us yet."

After listening to everything they had to say, Hadhrat Abu Bakr τ asked, "Does anyone have anything else to add?" They replied, "No. you have heard everything we have to say." Hadhrat Abu Bakr τ then said, "I swear by the Being Who controls my life! I shall dispatch this army even if I knew that wild animals would eat me in Madinah (without them here to defend me). This has to be the first task I shall undertake (as Khalifah). How can I not do it when revelation had been descending on Rasulullaah ρ from the heavens as he kept saying, 'Dispatch the army of Usaama.' Of course, there is one thing that I need to speak to Usaama about. It is that Umar stays behind with us (in Madinah) because we cannot do without him. By Allaah! I have no idea whether Usaama will do so or not. I swear by Allaah that if he refuses I shall not compel him to concede." The Sahabah ψ then

realised that Hadhrat Abu Bakr τ was determined to send the army of Hadhrat Usaama τ.

Hadhrat Abu Bakr τ then went to see Hadhrat Usaama τ at his house and spoke to him about leaving Hadhrat Umar τ behind. When Hadhrat Usaama τ agreed, Hadhrat Abu Bakr τ said to him, "Are you giving permission with a happy heart?" "I certainly am," replied Hadhrat Usaama τ. Hadhrat Abu Bakr τ then left the house and instructed someone to announce, "I strongly emphasise that no one who had marched with Usaama during the lifetime of Rasulullaah ρ should remain behind. If anyone is brought to me who had stayed behind, I shall make him join the army on foot." Hadhrat Abu Bakr τ then sent for those Muhaajireen who objected to the appointment of Hadhrat Usaama τ as Ameer. He was stern with them and took an undertaking from them that they will march with Hadhrat Usaama τ. Consequently, not a soul stayed behind.

Hadhrat Abu Bakr τ then left to see Hadhrat Usaama τ and the Muslims off. When they left from Jurf, they numbered three thousand men and had a thousand horses. As they rode off, Hadhrat Abu Bakr τ walked by the side of Hadhrat Usaama τ for a while and said to him, "I entrust to Allaah your Deen, your belongings and the result of your actions. Rasulullaah ρ has already briefed you, so fulfil the instructions of Rasulullaah ρ. I shall neither command nor prevent you from proceeding for I am merely executing the instruction that Rasulullaah ρ issued."

Hadhrat Usaama τ set off speedily and passed through peaceful areas where the people had not forsaken Islaam, such as the areas of the Juhayna clan and other tribes belonging to the Qudaa'ah tribe. When he reached Waadi Qura, Hadhrat Usaama τ sent a spy ahead from the Banu Udhra tribe, whose name was Hurayth. Taking to his mount, he rode ahead of Hadhrat Usaama τ until he reached Ubna (their intended destination). He surveyed the area and searched for the best route (for the army to take). He then returned quickly and rejoined Hadhrat Usaama τ at a place that lay a distance of two nights journey from Ubna. He informed Hadhrat Usaama τ that the people were oblivious of the (Muslim) army and had not even mustered their own army. Hadhrat Usaama τ then ordered the Muslim army to move speedily and

attack the enemy unawares before they had a chance to muster their forces.[1]

Hadhrat Usaama τ Seeks Permission to Return to Madinah but Hadhrat Abu Bakr τ Refuses Permission

Hadhrat Hasan bin Abil Hasan narrates that before he passed away, Rasulullaah ρ formed an army comprising of the people of Madinah and surrounding areas. Included in this army was Hadhrat Umar τ. Rasulullaah ρ appointed Hadhrat Usaama bin Zaid τ as the Ameer of this army. The last man of the army had not yet passed by the trench when Rasulullaah ρ passed away. Hadhrat Usaama τ halted the army and said to Hadhrat Umar τ, "Request the Khalifah of Rasulullaah ρ to permit me to return the army to Madinah for I have with me the noblest and leading Sahabah ψ and I fear that the Mushrikeen may attack the Khalifah and the families of Rasulullaah ρ and the Muslims." Some of the Ansaar said to Hadhrat Umar τ that if Hadhrat Abu Bakr τ is determined to dispatch the army, he should convey the message from them that an Ameer who is older than Hadhrat Usaama τ should be appointed.

Upon the instruction of Hadhrat Usaama τ, Hadhrat Umar τ proceeded to Hadhrat Abu Bakr τ and informed him about what Hadhrat Usaama τ had said. Hadhrat Abu Bakr τ said, "I would not reveres a decision that Rasulullaah ρ made even if wild dogs and wolves were to snatch away my body." Hadhrat Umar τ then said, "The Ansaar have requested me to convey he message that they want you to appoint an Ameer over them who is elder than Usaama." Hadhrat Abu Bakr τ had been sitting, but (when he heard this, he) sprang up and grabbed hold of the beard of Hadhrat Umar τ. He then said, "May your mother lose you, O son of Khattaab! You are asking me to relieve him of a post to which Rasulullaah ρ appointed him?!" When Hadhrat Umar τ returned and the people asked him what had happened, he said, "March on. May your mothers lose you because of what I have suffered today at the hands of the Khalifah of Rasulullaah ρ on your account."

Hadhrat Abu Bakr τ Sees the Army of Hadhrat Usaama τ Off

[1] Ibn Asaakir (Vol.1 Pg.130). The narration also appears in *Mukhtasar Ibn Asaakir*. *Kanzul Ummaal* (Vol.5 Pg.312) has reported the narration from Ibn Asaakir using another chain of narrators. Reference is also made to this narration in *Fat'hul Baari* (Vol.8 Pg.107).

Hadhrat Abu Bakr τ then proceeded to see the army off and to give them encouragement. Hadhrat Abu Bakr τ walked as Hadhrat Usaama τ rode while Hadhrat Abdur Rahmaan bin Auf τ led Hadhrat Abu Bakr τ's animal. Hadhrat Usaama τ said, "O Khalifah of Rasulullaah ρ! Either you ride or I dismount." Hadhrat Abu Bakr τ replied, "By Allaah! You should not dismount. By Allaah! I shall not ride. What harm is there if I make my feet dusty for a while in the path of Allaah? In fact, every step taken by the person leaving in Jihaad earns the reward of seven hundred good deeds, has his ranks raised by seven hundred stages and erases seven hundred sins from his account."

When he was about to leave, Hadhrat Abu Bakr τ asked, "If you feel that you could help me by leaving Umar bin Khattaab with me, could you please do so." Hadhrat Usaama τ granted permission.[1]

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[1] Ibn Asaakir, as it appears in *Mukhtasar Ibn Asaakir* (Vol.1 Pg.117), *Kanzul Ummaal* (Vol.5 Pg.314) and *Al Bidaaya wan Nihaaya* (Vol.6 Pg.305).

Hadhrat Abu Bakr τ Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrat Usaama τ

Hadhrat Urwa τ narrates that after the Sahabah ψ had pledged their allegiance (to Hadhrat Abu Bakr τ) and were satisfied, Hadhrat Abu Bakr τ said to Hadhrat Usaama τ, "Proceed whence Rasulullaah ρ had commanded you." Several individuals from the Muhaajireen and the Ansaar discussed the matter with Hadhrat Abu Bakr τ. They said to him, "Hold back Usaama and his army because we fear that the other Arabs may attack us when they hear about the demise of Rasulullaah ρ." Being more resolute (and knowledgeable) about the situation, Hadhrat Abu Bakr τ said, "How can I hold back an army that Rasulullaah ρ had dispatched? I would then be doing something very bold! I swear by the Being Who controls my life that I would prefer having all the Arabs attack me rather than restraining an army that Rasulullaah ρ had dispatched! O Usaama! Proceed with your army whence Rasulullaah ρ had commanded you and fight in the area of Palestine where Rasulullaah ρ had commanded. Fight the people of Mu'ta for Allaah shall be sufficient for those whom you are leaving behind (in Madinah). However, if you would, could you please permit Umar τ to remain behind. I need his counsel and his assistance for he has excellent opinions and is a great well-wisher to the cause of Islaam. Hadhrat Usaama τ permitted Hadhrat Umar τ to remain behind.

Most of the Arab tribes had by then renounced Islaam. They included most of the tribes in the east as well as the Ghitfaan tribe, the Banu Asad tribe and most of the Ash'ja tribe. The Banu Tay tribe though held on to their Deen. For this reason, most of the Sahabah ψ were of the opinion that the army of Hadhrat Usaama τ should be held back and rather used against the Ghitfaan and other tribes who had renounced Islaam. Refusing to withhold the army of Hadhrat Usaama τ, Hadhrat Abu Bakr τ said, "You know well that from the period of Rasulullaah ρ it had been our practice to consult with each other concerning matters about which no practice of Rasulullaah ρ was found and about which no verse of the Qur'aan was revealed. You have expressed your opinions and I shall now express mine. If it is correct, you should practise accordingly for Allaah shall never make you all unite on anything that it misguided. I swear by the Being Who controls my life that I do not see anything better than fighting those who refuse to give me even a piece of rope that Rasulullaah ρ used to take from them (as zakaah)." The

Muslims approved of the opinion of Hadhrat Abu Bakr τ and agreed that it was better than theirs.

Hadhrat Abu Bakr τ then dispatched Hadhrat Usaama bin Zaid τ in the direction that Rasulullaah ρ had commanded. Hadhrat Usaama τ reaped a large booty in the battle and Allaah returned him and his army safely. When Hadhrat Usaama τ had left, Hadhrat Abu Bakr τ took an army of Muhaajireen and Ansaar (to fight the Murtaddeen) but (when they heard of his army approaching) the Bedouins fled with their families. When the Muslims received intelligence about the Bedouins fleeing with families, they said to Hadhrat Abu Bakr τ, "Return to Madinah to our families and women and appoint an Ameer (in your place) from amongst your companions, handing over your command to him." They kept insisting until Hadhrat Abu Bakr τ eventually decided to return. He appointed Hadhrat Khaalid bin Waleed τ as commander of the army with instructions that any of them was at liberty to return to Madinah as soon as the Murtaddeen returned to Islaam and paid their zakaah. Hadhrat Abu Bakr τ then returned to Madinah.[1]

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Hadhrat Urwa τ narrates that when the pledge of allegiance was taken on the hand of Hadhrat Abu Bakr τ, the Ansaar became united in the matter of Khilaafah about which they had differed. Hadhrat Abu Bakr τ dispatched the army of Hadhrat Usaama τ and many Arab tribes renounced Islaam. While in some cases, complete tribes renounced Islaam, it was only individuals in other tribes who renounced Islaam. Hypocrisy started to surface and Judaism and Christianity began raising their heads. Because they had just lost their Nabi ρ and because they were so few compared to the horsed of the enemy, the Muslims appeared to be like wet sheep on a cold night.

It was then that people said to Hadhrat Abu Bakr τ, "These men (forming the army of Hadhrat Usaama τ) are the most distinguished of the Muslims and as you see, the Arabs are refusing to follow you. It is therefore not the appropriate time to split up the ranks of the Muslims (by dispatching the army). Hadhrat Abu Bakr τ responded by saying, "I swear by the Being Who controls the life of Abu Bakr! I shall ensure that the army of Usaama is sent according to the instruction of Rasulullaah ρ even though I know that wild animals will (attack me as I

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[1] Ibn Asaakir, as it appears in *Mukhtasar Ibn Asaakir* (Vol.1 Pg.118), *Kanzul Ummaal* (Vol.5 Pg.314).
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remain all alone in Madinah and) steal away my body. I shall dispatch the army even though there is none left in any of the towns besides myself."[1]

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Hadhrat Aa'isha رضي الله عنها says, "After Rasulullaah ρ passed away, all the Arab tribes renounced Islaam and hypocrisy reared its ugly head. By Allaah! Such conditions faced my father (Hadhrat Abu Bakr τ) that would crush a mighty mountain. The Sahabah ψ of Rasulullaah ρ appeared to be wet sheep on a rainy night in a forest infested with wild animals. By Allaah! Whenever the Sahabah ψ disputed any matter, my father would eliminate its harm, take control of the reins and pass decisive judgement."[2]

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Hadhrat Abu Hurayra τ says, "I swear by the Being besides Whom none other is worthy of worship that none would have been worshipping Allaah had Abu Bakr τ not been appointed as Khalifah." He then repeated this a second and a third time. When someone bade him to stop repeating himself, Hadhrat Abu Hurayra τ added, "Rasulullaah ρ dispatched an army of seven hundred[3] under the command of Usaama bin Zaid τ. However, when they had just reached Dhi Khushub when Rasulullaah ρ passed away and the Arab tribes around Madinah renounced Islaam. It was then that the Sahabah ψ of Rasulullaah ρ came to Hadhrat Abu Bakr τ and said, 'O Abu Bakr τ! Recall the army. How can they be heading to Rome when the Arabs around Madinah are renouncing Islaam?!' Hadhrat Abu Bakr τ replied, 'I swear by the Being besides Whom there is none worthy of worship! Even though wild dogs should drag the legs of the wives of Rasulullaah ρ (because there is none in Madinah to defend them), I shall never recall an army that Rasulullaah ρ had dispatched nor untie a flag that Rasulullaah ρ had tied.'"

Hadhrat Usaama τ left (with the army) and whenever they passed by a tribe that was contemplating renouncing Islaam, the people of the tribe would say, "If the Muslims are not still powerful, an army like this would have never have left them. We shall presently leave them until

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[1] *Al Bidaaya wan Nihaaya* (Vol.6 Pg.304).
[2] Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.50).
[3] These seven hundred belonged to the Quraysh while the entire army numbered three thousand.

they meet the Roman army (then we shall see their strength)." When the Muslim army engaged the Romans in combat, they defeated the Romans and returned safe and sound. Those who were intending to renounce Islaam therefore remained as Muslims.[1]

Hadhrat Abu Bakr τ Addresses Hadhrat Umar τ Before he Passes Away

Hadhrat Sayf narrates that after Hadhrat Khaalid bin Waleed τ had left for Shaam, Hadhrat Abu Bakr τ fell ill. It was as a result of this illness that he passed away a few months later. Hadhrat Abu Bakr τ was close to death and had already appointed Hadhrat Umar τ as the next Khalifah when Hadhrat Muthanna τ arrived (from Shaam) and informed Hadhrat Abu Bakr τ about events there. Hadhrat Abu Bakr τ sent for Hadhrat Umar τ and when he arrived, Hadhrat Abu Bakr τ said, "O Umar! Listen carefully to what I say and then carry it out. I expect that I shall die today (it was a Monday). If I die now, you should prepare people to leave with Muthanna (for Shaam) before the evening and if I die later, you should prepare people to leave with Muthanna before dawn. Regardless of the magnitude of any hurdle, never let it prevent you from the matters of Deen and the commands of your Rabb. You have seen how I acted when Rasulullaah ρ passed away although it was a time when creation was afflicted with a calamity like no other. By Allaah! Had I postponed the command of Allaah and His Rasool ρ, Allaah's would not have assisted us and would have punished us instead. The whole of Madinah would then have been engulfed in flames."[2]

Hadhrat Abu Bakr τ Ensures that Jihaad is Waged Against the Murtaddeen and Those Who Refused to Pay Zakaah

Hadhrat Abu Bakr τ Consults with the Muhaajireen and the Ansaar about Waging Jihaad and Delivers a Sermon in this Regard

Hadhrat Abdullaah bin Umar τ narrates that when Rasulullaah ρ passed away, hypocrisy reared its ugly head in Madinah. At the same time,

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[1] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.305) and Ibn Asaakir as quoted in *Mukhtasar* (Vol.1 Pg.124). Allaama Ibn Katheer has commented on the chain of narrators.
[2] Ibn Jareer (Vol.4 Pg.43).

many Arab tribes left the fold of Islaam while the non-Arab nations began issuing threats. They posed a danger (to Muslim security) and gathered at Nahaawind, where they made statements to the effect that the person who had been a cause for the domination of the Arabs had passed away.

Hadhrat Abu Bakr τ assembled the Muhaajireen and the Ansaar and said to them, "The Arabs refuse to pay (the zakaah) for their goats and camels and have turned away from their Deen. On the other front, the non-Arabs have gathered at Nahaawind to fight you from a united platform, smugly thinking that the person who had been the cause for your domination has passed away. Do give me your opinions, for I am merely a man from amongst you who is most heavily burdened with this load."

After they had their heads bowed for long while, it was Hadhrat Umar τ who spoke first. He submitted, "O successor of Rasulullaah ρ! By Allaah! I am of the opinion that you content yourself with accepting only salaah from them and waive the zakaah because they have only recently accepted Islaam after the Period of Ignorance and Islaam has not yet prepared them fully. Perhaps Allaah shall take them back towards good or if Allaah grants further strength to Islaam (and they still refuse to yield), we shall be able to wage war against them. The Muhaajireen and Ansaar who are left do not have the might to take on the Arabs and the non-Arabs all at once." When Hadhrat Abu Bakr τ turned to Hadhrat Uthmaan τ, he offered a similar opinion. Thereafter, Hadhrat Ali τ and the rest of the Muhaajireen echoed the same view. When Hadhrat Abu Bakr τ turned to the Ansaar, they also agreed.

When Hadhrat Abu Bakr τ realised that they all felt the same way, he mounted the pulpit and after praising Allaah, he said, "When Allaah sent Muhammad ρ, the truth was undermined and without support. Islaam was a stranger and an outcast, hanging only by a thread. Although its adherents were few, Allaah assembled them through Muhammad ρ and formed them into the best of nations destined to survive. I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there can be no going back on His word. Allaah has declared:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِم

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* **on earth just as He had made those before them successors.** {Surah Noor, verse 55}

I swear by Allaah that if they (the Arabs refusing to pay zakaah) refuse to pay me even a string which they used to pay to Rasulullaah ρ (as zakaah) and then confront me together with the trees, the rocks, all of Jinn and all of mankind, I shall fight them until my soul meets with Allaah! Allaah has never separated salaah and zakaah and then combined them again (how is it then possible for me to acknowledge their salaah and ignore zakaah?)."

Hadhrat Umar τ shouted, "Allaahu Akbar!" and said, "By Allaah! After Allaah had fixed the resolve in the heart of Hadhrat Abu Bakr τ to wage Jihaad against those who refused to pay zakaah, I also realised that this was right."[1]

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Hadhrat Saalih bin Kaysaan رحمه الله narrates that when people started leaving the fold of Islaam (after the demise of Rasulullaah ρ), Hadhrat Abu Bakr τ stood up to address the Muslims. After extolling the praises of Allaah, he added, "All praises are due to Allaah who guides and suffices (whose guidance is sufficient) and Who gives and (gives so much that He) makes (others) independent (of the creation). When Allaah sent Muhammad ρ, he was treated as a fugitive while true religion was treated as a stranger and an outcast. It hung by thread and was already around for a very long time. (As a result) Its adherents had gone astray and Allaah was displeased with the Ahlul Kitaab. He gave them no good because of any good in them nor did He avert evil from them because of evil predominant in them. They had had distorted their scriptures and introduced in it things that did not belong there. On the other hand, the illiterate Arabs had no relationship with Allaah. Neither did they worship Him nor were they praying to Him. They lived the hardest lives, their religion was most deviated and they lived a most inhospitable land. Although Rasulullaah ρ had only a few companions, Allaah assembled them around him through his blessings and formed them the best of nations. Allaah

[1] Khateeb, as quoted in *Kanzul Ummaal* (Vol.3 Pg.142).
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assisted them by those who followed them and made them dominate others until Allaah finally took His Nabi ρ away. Shaytaan then climbed back on to the Arabs to assume the position he had been enjoying formally when Allaah removed him from there. He has now taken them by the hand and intends destroying them." Hadhrat Abu Bakr τ then recited the following verse of the Qur'aan:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

Muhammad ε is but a Rasool *(of Allaah)*. **Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)*? **He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)*. **Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}

The Arabs around you are refusing to pay (the zakaah due) for their goats and camels. Although they have only now reverted to their former religions, their inclination to do so was never more than it is today. On the other hand, your resolve in the Deen is no stronger today than it had been the day you lost the blessing of your Nabi ρ. Rasulullaah ρ had handed you over into the custody of the very first Being Who had always been sufficient for you; the very Being Who had found Rasulullaah ρ without a Shari'ah and then granted him one and Who had found him without wealth and then made him wealthy. It was He Who saved you people when you were on the crumbling edge of a precipice over the fire (of Jahannam). I swear by Allaah that I shall never shirk fighting for a single command of Allaah until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies and successors on His earth. Allaah has spoken the truth and there can be no going back on His word when He declares:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِم

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* **on earth just as He had made those before them successors.** {Surah Noor, verse 55}"

Hadhrat Abu Bakr τ then stepped down from the pulpit.[1]

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Hadhrat Abu Bakr τ Censures Those who were Hesitant and who wanted to Delay Jihaad

Hadhrat Umar τ narrates that when the Arab tribes forsook Islaam, the Muhaajireen together with himself arrived at a common conclusion. They said to Hadhrat Abu Bakr τ, "O successor of Rasulullaah ρ! Leave the people to continue performing salaah without paying zakaah because they will soon accept the compulsion of zakaah once true Imaan enters their hearts." Hadhrat Abu Bakr τ responded by saying, "I swear by the Being Who controls my life! I prefer falling headlong from the sky rather than neglecting to fight for something that Rasulullaah ρ fought for."

Hadhrat Abu Bakr τ the fought (those who refused to pay zakaah) until they all returned to the fold of Islaam. Hadhrat Umar τ says, "I swear by the Being Who controls my life that that single day (of Hadhrat Abu Bakr τ) is better than (the life's deeds of) the family of Umar."[2]

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Hadhrat Umar τ narrates that when Rasulullaah ρ passed away, many Arab tribes left the fold of Islaam when they said that they would perform salaah without paying zakaah. He narrates further that he then approached Hadhrat Abu Bakr τ and said, "O Khalifah of Rasulullaah ρ! Be sympathetic towards the people and show mercy towards them for they are like wild animals." Hadhrat Abu Bakr τ said, "Whereas I was hopeful of your help, you have come to inform me that you will not render any assistance. While you had been powerful during the Period of Ignorance, have you become weak in Islaam? Why should I sympathise with them using composed verse or concocted magic? Farfetched! Farfetched! Rasulullaah ρ has passed away and revelation has stopped. I swear by Allaah that I shall fight them as long as my hand can hold a sword and they refuse to pay even a string (that is due from them as zakaah)."

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[1] Ibn Asaakir. Ibn Katheer has commented on the chain of narrators, as quoted in *Kanzul Ummaal* (Vol.3 Pg.142). A similar narration appears in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.311).
[2] Adani, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).

Hadhrat Umar τ says, "I found Hadhrat Abu Bakr τ to be more competent and resolute than myself. He trained the people in many matters which made many of my asks easy when I was appointed as Khalifah."[1]

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Hadhrat Dabba bin Mihsin Anzi narrates that that he once asked Hadhrat Umar bin Khattaab τ, "Are you better than Hadhrat Abu Bakr τ?" Hadhrat Umar τ began to weep and said, "A single night of Hadhrat Abu Bakr τ and a single day of his is better than (the life's deeds of) Umar and the entire family of Umar. Should I not inform you of that night and that day of Hadhrat Abu Bakr τ?" When Hadhrat Dabba asked to be informed, Hadhrat Umar τ said, "The night was the night when Rasulullaah ρ escaped the people of Makkah. He left at night and Hadhrat Abu Bakr τ followed him." He then proceeded to narrate the incident as reported in the Chapter Concerning Hijrah[2]. Hadhrat Umar τ then continued, "The day of his was when Rasulullaah ρ had passed away and many Arab tribes forsook Islaam. While some of them said that they would perform salaah without paying zakaah, others said that they would neither perform salaah nor pay zakaah. I then approached him with the sincere intention of offering good counsel. I said to him, 'O Khalifah of Rasulullaah ρ! Be compassionate towards the people…" The rest of the Hadith is similar to the one quoted above.[3]

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Hadhrat Abu Hurayra τ narrates that after Rasulullaah ρ had passed away and Hadhrat Abu Bakr τ succeeded him, many Arab tribes forsook Islaam. It was then that Hadhrat Umar τ approached Hadhrat Abu Bakr τ and said, "O Abu Bakr! How can we fight these people when Rasulullaah ρ said, 'I have been commanded to fight people until they declare 'Laa Ilaaha Illallaah'. When someone declares 'Laa Ilaaha Illallaah', his property and life is safe from me except by the right of Allaah (a warrant by which his property or life may be taken as a penalty). Thereafter, Allaah shall reckon with him."

Hadhrat Abu Bakr τ responded by saying, "I swear by Allaah that I shall definitely fight anyone who differentiates between salaah and zakaah

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[1] Ismaa'ili, as quoted in *Kanzul Ummaal* (Vol.3 Pg.300).

[2] Under the heading "The Hijrah of Rasulullaah ρ and Hadhrat Abu Bakr τ" and the subheading "Hadhrat Abu Bakr τ Fears for Rasulullaah ρ when they Leave the Cave and Hadhrat Umar τ Praises Hadhrat Abu Bakr τ".

[3] Dinowri in his *Majaalasah*, Abul Hasan bin Bishraan in his *Fawaa'id*, Bayhaqi in his *Dalaa'il* and La'lakaai in his *Sunnah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348).

for zakaah is a right of wealth (just as salaah is a right due from the body). By Allaah! If they refuse to pay to me (as a part of zakaah) a string that they were paying to Rasulullaah ρ, I shall certainly fight them for it!" Hadhrat Umar τ says, "I swear by Allaah that Hadhrat Abu Bakr τ said this because he had assurance from Allaah that he ought to wage Jihaad. I was therefore convinced that this was the right thing to do."[1]

Hadhrat Abu Bakr τ Ensures that Armies are Dispatched in the Path of Allaah. he Encourages the Muslims to March in Jihaad and Consults with the Sahabah ψ About Fighting the Romans

Hadhrat Abu Bakr τ Encourages the Muslims to Fight in Jihaad in his Sermon

In a narration reported by Hadhrat Qaasim bin Mahmood رحمه الله , it is mentioned that Hadhrat Abu Bakr τ once stood up to deliver a sermon. After praising Allaah and sending salutations to Rasulullaah ρ, he said, "Everything has principles which shall meet the requirements of the one who adheres to them. Whoever does something solely for Allaah, Allaah shall see to his needs. You should ensure that you work hard and exercise moderation, for it is moderation that will take you to your destination. Listen attentively! There is no Deen in one who has no Imaan, there is no reward for the one who does not expect any and no deed for one who has no Niyyah (intention). Listen carefully! There are such rewards promised in the Book of Allaah for those engaged in Jihaad in the path of Allaah that it is only appropriate for a Muslim to wish that they are reserved for him. This is the trade that Allaah has pointed towards[2], which shall provide deliverance from humiliation and secure honour in both worlds."[3]

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[1] Bukhari, Muslim, Abu Dawood, Tirmidhi, Nasa'ee, Ibn Hibbaan and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.301).
[2] See Surah Saff (Surah 61), verse 10.
[3] Ibn Asaakir (Vol.1 Pg.133), as quoted in Mukhtasar. Similar narrations are quoted in *Kanzul Ummaal* (Vol.8 Pg.207) and by Ibn Jareer Tabari (Vol.4 Pg.30).

The Letter of Hadhrat Abu Bakr τ to Hadhrat Khaalid bin Waleed τ and Other Sahabah ψ with him Concerning Jihaad in the Path of Allaah

Hadhrat Ibn Is'haaq bin Yasaar narrates from Hadhrat Khaalid bin Waleed τ that they were still on the battlefield of Yamaamah after the battle when Hadhrat Abu Bakr τ wrote a letter to Hadhrat Khaalid τ. The letter read:

From Abdullaah, Abu Bakr the Khalifah of Rasulullaah ρ

To Khaalid bin Waleed, the Muhaajireen and Ansaar with him as well as all those who follow them in good faith

Peace be on you all

Before you all, I praise Allaah besides Whom there is none worthy of worship.

All praises belong to Allaah Who has fulfilled His promise, assisted His servant, granted honour to His friends, disgraced His enemies and defeated the coalition of forces by Himself. The very Allaah besides Whom there is no deity has declared:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِم وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. And He will certainly grant *(great)* strength to the Deen that He has chosen for them and will certainly replace their fear with peace *(on condition that)* **they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed.**[1]

[1] Surah Noor, verse 55.

This is a promise from Allaah which cannot be left unfulfilled and statement that cannot be doubted. Allaah has made Jihaad obligatory on the Mu'mineen. He declares:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

Warfare ***(Jihaad for the pleasure of Allaah against the enemies of Islaam)*** **has been made obligatory for you** ***(when necessary)*** **though you may dislike it** ***(because of the hardship involved)***. **It may be that you dislike something that is good for you and you may like something that is bad for you. Allaah knows** ***(what is good for you)*** **and you do not know.** [1]

You should therefore adopt those avenues by which the promises of Allaah to you will be fulfilled and continue obeying Him in everything He has made obligatory on you even though the effort may seem tremendous, the hardship may be intense, the journey may be distant and you may suffer loss to your wealth or health. All of this fades into insignificance before the great rewards of Allaah. So fight in the way of Allaah, m ay Allaah have mercy on you.

انْفِرُواْ خِفَافًا وَثِقَالاً وَجَاهِدُواْ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللّهِ

Proceed ***(in the path of Allaah)*** **when light or heavy** ***(happily or reluctantly, rich or poor, in good conditions and adverse conditions)***, **and exert yourselves** ***(for the welfare of the Deen)*** **with your wealth and lives in Allaah's way** ***(for Allaah's pleasure)***.[2]

I have commanded Khaalid bin Waleed to march to Iraq and to remain there until I issue further instructions. You should all proceed with him without hesitation because this is a path in which Allaah has multiplied the rewards for those whose intentions are good and who are enthusiastic about good things. When you reach Iraq, stay here until my instructions reach you. May Allaah take care of mine and your every concern of this world and the Aakhirah.

[1] Surah Baqara, verse 216.
[2] Surah Taubah, verse 41.

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Peace be on you together with the mercy and blessings of Allaah.[1]
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Hadhrat Abu Bakr τ Consults with the Senior Sahabah ψ Concerning a Military Offensive Against the Romans and Delivers a Speech in this Regard

Hadhrat Abdullaah bin Abi Awfa τ narrates that when Hadhrat Abu Bakr τ intended launching a military offensive against the Romans, he first called for Hadhrat Ali τ, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Sa'eed bin Zaid τ, Hadhrat Abu Ubaydah bin Jarraah τ and other senior Sahabah ψ from amongst the Muhaajireen and Ansaar. He called both those who participated in the Battle of Badr and those who did not. Amongst them was Hadhrat Abdullaah bin Abi Awfa τ, who narrates further that when they all arrived, Hadhrat Abu Bakr τ addressed them saying, "Verily the bounties of Allaah on His servants cannot be counted and all our deeds can never compensate for these. All praises belong to Allaah who has united you, reconciled you guided you to Islaam and distanced Shaytaan from you. Shaytaan now has no hope of you committing Shirk or of you taking a deity other than Allaah. The Arabs are the children of a single father and mother."

Hadhrat Abu Bakr τ continued, "I have decided that the Muslims should march in Jihaad against the Romans in Shaam so that Allaah may strengthen the Muslims and elevate the Kalimah. Together with this, the Muslims shall have a tremendous share because whoever is killed shall die as a martyr and the rewards with Allaah are best for the righteous. On the other hand, whoever survives shall survive to defend the Deen and will be deserving of the great rewards due to those who wage Jihaad. This is merely my opinion. Any one of you is at liberty to advise me."

The Speech of Hadhrat Umar τ in Support of the Opinion of Hadhrat Abu Bakr τ to March in Jihaad

[1] Bayhaqi in his *Sunan* (Vol.9 Pg.179).

Hadhrat Umar τ then stood up and said, "All praises are due to Allaah Who blesses those of His servants with good Whom He pleases. By Allaah! Whenever we competed for good, you always beat us to it. This is the bounty of Allaah Whom Allaah grants to whoever He wills. Allaah is the One Who possesses the greatest bounties. As a matter of fact, I had intended to approach you concerning the very matter you have raised. However, it was destined that you should be the first to mention it. Your opinion is most accurate. May Allaah always guide you to what is correct. Dispatch troops of cavalry one after the other and troops of infantry one after the other. Armies should march in succession and Allaah shall assist His Deen and grant honour and strength to Islaam and the Muslims."

The Opinion of Hadhrat Abdur Rahmaan bin Auf τ concerning the Battle Strategy

Thereafter, Hadhrat Abdur Rahmaan bin Auf τ stood up and said, "O Khalifah of Rasulullaah ρ! They are Romans and the progeny of Romans. They are extremely powerful and as solid as a pillar. I do not think that you should launch a full frontal attack but you should rather dispatch cavalry battalions to start skirmishes along their borders and then return to you. When this is done several times, the Romans will suffer many losses and our battalions will capture many outlying areas. By then the Romans will also have grown weary. Thereafter, you should send a message to the various areas of Yemen and to the furthest members of the Rabee'ah and Mudhar tribes so that they may all gather around you. You may then lead an attack by yourself or appoint another leader (while you end to affairs from Madinah)." After this address, Hadhrat Abdur Rahmaan bin Auf τ remained silent, as did the others present.

Hadhrat Uthmaan τ Supports the Opinion of Hadhrat Abu Bakr τ and the other Sahabah ψ Echo the Same Opinion

Hadhrat Abu Bakr τ then asked the others what their opinions were. A response came from Hadhrat Uthmaan τ who said, "(O Khalifah of Rasulullaah ρ!) I believe that you are truly a well-wisher of everyone who follows this Deen and are concerned about them. Therefore, whenever you have an opinion that you think is in the best interests of the masses, do feel free to carry it out for you can never be slandered for it."

In response to this, Hadhrat Talha, Zubayr, Sa'd, Abu Ubaydah, Sa'eed bin Zaid and all the other Muhaajireen and Ansaar ψ present there said, "Uthmaan has spoken the truth. Do feel free to carry out what you feel for we shall never oppose you or slander you." With this, they made other similar statements as well. Although Hadhrat Ali τ was also present, he remained silent all the while.

Hadhrat Ali τ Gives Glad Tidings to Hadhrat Abu Bakr τ, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah ψ to March in Jihaad

(Addressing Hadhrat Ali τ) Hadhrat Abu Bakr τ said, "What is your opinion, O Abul Hasan?" Hadhrat Ali τ said, "I feel that whether you march against them yourself or whether you send others against them, you will have Allaah's assistance, Inshaa Allaah." Hadhrat Abu Bakr τ said, "May Allaah always give you good news! How do you know this?" Hadhrat Ali τ replied, "I have heard Rasulullaah ρ say that this Deen will always dominate those who oppose it until the Deen and its adherents are victorious." Hadhrat Abu Bakr τ exclaimed, "Subhaanallaah! What a beautiful Hadith! You have made me very happy with this. May Allaah always keep you happy."

Hadhrat Abu Bakr τ then stood up to address the people. After duly praising Allaah and sending salutations to Rasulullaah ρ, he said, "O people! Allaah has certainly blessed you with Islaam and honoured you with the institution of Jihaad. Through this Deen Allaah has elevated your status over the people of other religions. Therefore, O servants of Allaah, prepare to fight the Romans in Shaam. I shall appoint commanders over you and make flags for you. Obey your Rabb, do not disobey your commanders and make good your intentions and your provisions for food and drink for Allaah is with those who have Taqwa and who do things well."

An Exchange of Words between Hadhrat Umar τ and Hadhrat Amr bin Sa'eed τ and Hadhrat Khaalid bin Sa'eed τ Advises his Brother to Assist Hadhrat Abu Bakr τ

(After listening to the address of Hadhrat Abu Bakr τ) The Sahabah ψ were silent without any of them offering any response. Hadhrat Umar τ

then said, "O assembly of Muslims! What is the matter with you that you do not respond to the Khalifah of Rasulullaah ρ when he is calling you towards that which will give life to you?" Had the gains been near at hand and the journey an easy one, you would have certainly jumped to it [1]."

In response to this, Hadhrat Amr bin Sa'eed τ stood up and retorted, "O son of Khattaab! Are you comparing us to the example of the Munaafiqeen? What prevented you from taking the initiative to do that which you accused us of not doing?" Hadhrat Umar τ replied, "Hadhrat Abu Bakr τ knows well that I will surely respond if he calls me and fight if he asks me to." Hadhrat Amr bin Sa'eed τ rejoined, "If we fight, it will not be for you because we fight only for Allaah." Hadhrat Umar τ then said, "May Allaah guide you! You have spoken well."

Hadhrat Abu Bakr τ then said to Hadhrat Amr bin Sa'eed τ, "Please be seated. May Allaah shower His mercy on you. In saying what you heard him say, Umar did not intend to hurt or to insult any Muslim. All he intended by what he said was to encourage those who were hesitant to fight in Jihaad."

Thereafter, Hadhrat Khaalid bin Sa'eed τ (the brother of Hadhrat Amr bin Sa'eed τ) stood up and said, "The Khalifah of Rasulullaah ρ is right. Do be seated, dear brother." When Hadhrat Amr bin Sa'eed τ sat down, Hadhrat Khaalid τ continued, "All praises belong to Allaah besides Whom none is worthy of worship. Who has sent Muhammad ρ with guidance and the true religion to make it dominate over all other religions even though the Mushrikeen abhor it. All praises are due to Allaah Who fulfils His promises, Who makes them come to realisation and Who destroys His enemies. We neither oppose you nor have any opposition amongst ourselves. You are a well-wishing and concerned leader and we are prepared to march whenever you command and prepared to obey you whenever you issue an order."

Hadhrat Abu Bakr τ was extremely pleased by this speech and said, "May Allaah reward you well, my brother and friend! You had accepted Islaam willingly, migrated with the hope of reward when you escaped from the Kuffaar with your Deen so that Allaah and His Rasool ρ may be pleased and so that the Kalimah may be elevated. You are one of the commanders of the people, so prepare to march. May Allaah

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[1] Here Hadhrat Umar τ was referring to a statement in verse 42 of Surah Taubah.

shower His mercy on you.” Thereafter, Hadhrat Abu Bakr τ descended from the pulpit.

Hadhrat Khaalid bin Sa’eed τ then left to make the necessary preparations. In the meanwhile, Hadhrat Abu Bakr τ instructed Hadhrat Bilaal τ to make the following announcement: “O people! March in Jihaad against the Romans in Shaam!” There were no doubts amongst the people that Hadhrat Khaalid bin Sa’eed τ was their commander. He was the first to each the army camp, after which people started arriving there in tens, twenties, thirties, forties, fifties and hundreds. Eventually, a very large army had gathered. Accompanied by several leading Sahabah ψ, Hadhrat Abu Bakr τ proceeded to the camp one day. Although he saw an impressive number of men, he did not think that the number was adequate to fight the Romans. Turning to his companions, he asked, “What would you say if I send this number of men to Shaam?” Hadhrat Umar τ replied, “I do not think that this number is sufficient for the large Roman army.” Turning to the others, Hadhrat Abu Bakr τ asked, “What do you men think?” they replied, “We second the opinion of Umar.” Hadhrat Abu Bakr τ then said, “Should I then rather not write to the people of Yemen, calling them to Jihaad and encouraging them with the rewards for Jihaad?” All his companions shared his opinion and said, “That is an excellent idea! Go ahead.” Hadhrat Abu Bakr τ then wrote the letter.

The Letter of Hadhrat Abu Bakr τ to the People of Yemen calling them to Fight in Jihaad

In the name of Allaah the Most Kind the Most Merciful

From the Khalifah of Rasulullaah ρ to every Muslim and Mu'min of Yemen to whom this letter is read.

Peace be to you.

Before you all, I praise Allaah besides Whom there is none worthy of worship. Verily Allaah has made Jihaad compulsory for the Mu'mineen and has commanded them to Proceed *(in the path of Allaah)* when light or heavy and exert themselves with their wealth and lives in Allaah’s way. Jihaad is a greatly emphasised obligation and its rewards with Allaah are tremendous. We have prepared the Muslims to march in Jihaad against the Romans in Shaam. They have hastened to it with

noble intentions and with great hopes of being rewarded. Therefore, O servants of Allaah, you should also hasten to that towards which they have hastened, ensuring that your intentions are good. You are assured one of two excellent virtues; either martyrdom or victory and booty. Remember that Allaah is not pleased with only words from His servants that are not accompanied by actions. Furthermore, Jihaad against the enemies of Islaam shall perpetuate until they accept the true Deen and accept the injunctions of the Qur'aan.

May Allaah preserve your Deen for you, guide your hearts, purify your deeds and bless you with the rewards of those who wage Jihaad and who are steadfast."

Hadhrat Abu Bakr τ sent this letter with Hadhrat Anas bin Maalik τ.[1]

The Lecture of Hadhrat Abu Bakr τ When the Muslim Army Left for Shaam

Hadhrat Abdur Rahmaan bin Jubayr رحمه الله narrates that when Hadhrat Abu Bakr τ was seeing the army off to Shaam, he stood up amongst them. He praised Allaah, instructed them to march to Shaam and gave them the glad tidings that Allaah would grant them victory to the extent that they would even build Masaajid there. He said, "You should never think that you are going there for sport. Shaam is a land of plenty that has plenty of food for you so beware of developing pride for I swear by the Rabb of the Kabah that pride and boastfulness will certainly come to you. I advise you with ten things, so always keep them in mind. Never kill a helpless old man…" The Hadith continues further.[2]

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Hadhrat Ka'b bin Maalik τ narrates that Hadhrat Umar τ used to say, "The departure of Hadhrat Mu'aadh bin Jabal τ to Shaam was an event that presented much difficulty to Madinah its people with regard to questions of Islaamic jurisprudence and the religious rulings (Fataawa)

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[1] Ibn Asaakir (Vol.1 Pg.126), as quoted in *Mukhtasar* (Vol.2 Pg.126) and *Kanzul Ummaal* (Vol.3 Pg.143).
[2] Ibn Asaakir, as quoted in in *Kanzul Ummaal* (Vol.3 Pg.143).
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that Hadhrat Mu'aadh τ issued. I had spoken to Hadhrat Abu Bakr τ about keeping Hadhrat Muaa'dh τ behind (in Madinah) because the people needed him but Hadhrat Abu Bakr τ refused this request saying, 'I cannot stop a man who wants to go somewhere in search of martyrdom.' I responded by saying, 'By Allaah! When a person is serving important interests of his townspeople, he will be blessed with the status of a martyr even as he lies on his bed in his own home.'"

Hadhrat Ka'b bin Maalik τ says that Hadhrat Mu'aadh bin Jabal τ used to issue Fataawa (religious rulings) during the lifetime of Rasulullaah ρ as well as during the time that Hadhrat Abu Bakr τ was Khalifah.[1]

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The fathers of Hadhrat Abdullaah bin Muhammad, Umar bin Hafs and Ammaar bin Hafs all narrate from their fathers that Hadhrat Bilaal τ once approached Hadhrat Abu Bakr τ saying. "O Khalifah of Rasulullaah ρ! I have heard Rasulullaah ρ say that the best deed of the Mu'mineen is Jihaad in the path of Allaah. I have therefore decided to guard the borders for the pleasure of Allaah until I die." Hadhrat Abu Bakr τ responded by saying, "O Bilaal! I plead to you in the name of Allaah and for the sake of my honour and the rights I have (not to leave me). My age has advanced, my strength has weakened and my death is near."

Hadhrat Bilaal τ therefore stayed with Hadhrat Abu Bakr τ. After Hadhrat Abu Bakr τ had passed away, Hadhrat Umar τ gave Hadhrat Bilaal τ a similar reply (when he requested to proceed in Jihaad). However, Hadhrat Bilaal τ refused to accept the reply. Hadhrat Umar τ then asked, "Who then (will call out the Adhaan)?" Hadhrat Bilaal τ replied, "Leave it to Sa'd, for he also called out the Adhaan in Quba during the time of Rasulullaah ρ." Hadhrat Umar τ then appointed Hadhrat Sa'd τ to call out the Adhaan and decided that his progeny after him should call out the Adhaan.[2]

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Hadhrat Muhammad bin Ibraheem Taymi narrates that after the demise of Rasulullaah ρ, Hadhrat Bilaal τ called out the Adhaan before

[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).
[2] Tabraani. Haythami (Vol.5 Pg.274) has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.168) has also reported the narration.

Rasulullaah ρ was buried. The people in the Masjid started to weep uncontrollably when he called out the words:

اَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللهِ

"I testify that Muhammad ρ is the messenger of Allaah."

After Rasulullaah ρ was buried and Hadhrat Abu Bakr τ asked Hadhrat Bilaal τ to call out the Adhaan, Hadhrat Bilaal τ said, "If you had freed me so that I should always remain with you, then it is alright (I shall do so). However, if you freed me for Allaah then leave me to the One for whom you had freed me." When Hadhrat Abu Bakr τ made it clear that he had freed Hadhrat Bilaal τ solely for the pleasure of Allaah, Hadhrat Bilaal τ said, "I therefore prefer not to call out the Adhaan for anyone else after the demise of Rasulullaah ρ." Hadhrat Abu Bakr τ acknowledged this by saying, "The choice is yours." Hadhrat Bilaal τ then remained in Madinah until an army was leaving for Shaam. He then joined them to Shaam.

Hadhrat Sa'eed bin Musayyib رحمه الله narrates that when Hadhrat Abu Bakr τ once ascended the pulpit on the day of Jumu'ah, Hadhrat Bilaal τ called for him. "At your service," replied Hadhrat Abu Bakr τ. Hadhrat Bilaal τ asked, "Did you free me for the pleasure of Allaah or for yourself?" "Only for Allaah's pleasure," was the reply. "Then," continued Hadhrat Bilaal τ, "permit me to wage Jihaad in the path of Allaah." With the permission of Hadhrat Abu Bakr τ, Hadhrat Bilaal τ then left for Shaam where he passed away.[1]

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Hadhrat Anas τ narrates that Hadhrat Abu Talha τ was reciting Surah Baraa'ah when he came to verse:

انْفِرُواْ خِفَافًا وَثِقَالاً

'Proceed *(in the path of Allaah)* **when light or heavy'** {Surah Taubah, verse 41}

He said, "I have no doubts that our Rabb intends to encourage us to proceed (in Jihaad) whether we are young or old. O my sons. Prepare my provisions for the journey. Prepare my provisions for the journey." His sons said to him, "May Allah have mercy on you! You fought with Rasulullaah ρ until he passed away. Thereafter, you fought with

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[1] Ibn Sa'd and Abu Nu'aym in *Hilya* (Vol.1 Pg.150).
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Hadhrat Abu Bakr τ until he passed away and then with Hadhrat Umar τ until he passed away. Now let us fight on your behalf." "Never!" exclaimed Hadhrat Abu Talha τ, "Just prepare my provisions."

He then joined naval expedition and passed away while at sea. It was only after seven days that an island could be found on which to bury him. When he was buried there, his body had not even started to decay.[1]

The Incident of Hadhrat Abu Ayyoob τ in this Regard

Hadhrat Muhammad bin Seereen رحمه الله has mentioned that Hadhrat Abu Ayyoob Ansaari τ was present at the Battle of Badr with Rasulullaah ρ. Thereafter, apart from one year, he never missed a single military expedition. He sat out that year because a youngster had been appointed as commander of the army. However, after that year, he was always remorseful and would repeat three times, "I care not who is appointed as commander over me." He fell ill while with an army under the command of Yazeed bin Mu'aawiya. When he came to see Hadhrat Abu Ayyoob τ, Yazeed asked, "Is there anything you need?"

Hadhrat Abu Ayyoob τ replied, "When I die, I want you to place my body on an animal and take me as far as you can into the land of the enemy. Eventually, when you are unable to take me any further, you may bury me." Consequently, after Hadhrat Abu Ayyoob τ passed away, Yazeed had his body placed on an animal and took him as far as he could into enemy territory. When he could no longer take him along, he buried him and then left the area. Hadhrat Abu Ayyoob τ used to recite the verse:

انْفِرُواْ خِفَافًا وَثِقَالاً

Proceed *(in the path of Allaah)* **when light or heavy** {Surah Taubah, verse 41}

Thereafter, he would say, "I always find myself to be either light or heavy (never being excused from marching in Jihaad)."[2]

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[1] *Isti'aab* (Vol.1 Pg.550). Ibn Sa'd (Vol.3 Pg.66), Bayhaqi (Vol.9 Pg.21) and Haakim (Vol.3 Pg.353) have also reported the narration from reliable sources as confirmed by Haakim. Abu Ya'la has also reported the narration from reliable sources as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.312).

[2] Haakim (Vol.3 Pg.458) and Ibn Sa'd (Vol.3 Pg.49), as quoted in *Isaaba* (Vol.1 Pg.405). A narration of Abu Is'haaq Fazaari names the youngster as Abdul Malik bin Marwaan.
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Hadhrat Abu Dhabyaan narrates from his teachers from Hadhrat Abu Ayyoob Ansaari τ that he fell ill as he was on a military expedition during the rule of Hadhrat Mu'aawiya τ. When his illness worsened, he said to his companions, "Load mew on an animal after I die and bury me beneath your feet when you stand in your rows in front of the enemy." They did as he requested. The narration still continues further.[1]

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Hadhrat Umar τ narrates that on the day of the Battle of Badr, Rasulullaah ρ looked at his Sahabah ψ who numbered just over three hundred. He then looked at the Mushrikeen who numbered over a thousand. Wearing only an upper and lower garment, Rasulullaah ρ then turned towards the Qibla and prayed, "O Allaah! Fulfil Your promise to me. O Allaah! If this group of Muslims is destroyed, You will never again be worshipped on earth." Rasulullaah ρ continued seeking Allaah's help and praying to Him until his upper garment fell off. Hadhrat Abu Bakr τ came to put the garment on again and then held on to Rasulullaah ρ from behind saying, "O Rasulullaah ρ! What you have so persistently asked from your Rabb is sufficient for He will certainly fulfil the promise He made to you." It was then that Allaah revealed the verse:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلآئِكَةِ مُرْدِفِينَ

(O Muhammad ε, remember the time before the Battle of Badr) When you sought help from your Rabb and He accepted your du'aa saying, "I shall strengthen ***(reinforce)*** you with a thousand angels who will appear one after another ***(to help you fight the Mushrikeen)***." **{Surah Anfaal, verse 9}**[2]

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[1] *Isti'aab* (Vol.1 Pg.404).

[2] Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Jareer and others, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.275). Ibn Abi Shayba, Abu Awaana, Ibn Hibbaan, Abu Nu'aym, Ibn Mundhir, Ibn Abi Haatim, Abu Shaykh, Ibn Mardway and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.266).

Hadhrat Amr bin Shurahbeel τ reports that when Hadhrat Sa'd bin Mu'aadh τ was struck with an arrow during the Battle of Khandaq, his blood spilled on Rasulullaah ρ. Hadhrat Abu Bakr τ arrived and (seeing the condition of Hadhrat Sa'd τ) said, "Oh, my back has been broken!" (This was an expression of shock.) After Rasulullaah ρ bade him to be silent, Hadhrat Umar τ arrived and exclaimed, "Innaa Lillaahi wa innaa Ilayhi Raaji'oon!"[1]

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Hadhrat Qais bin Abi Haazim narrates that Hadhrat Umar τ once delivered and sermon in which he said, "There is a palace in the everlasting Jannah that has five hundred doors. At each door there are five thousand wide-eyed damsels. None but a prophet can enter it." He then turned to the grave of Rasulullaah ρ and said, "All the best to you, O occupant of this grave." Thereafter, he continued, "Or a Siddeeq (may enter it)." He then turned to the grave of Hadhrat Abu Bakr τ and said, "All the best to you, O Abu Bakr." Then he continued saying, "Or a martyr (may enter it)." He then turned to himself saying, "How will you ever attain martyrdom, O Umar?" He then added, "The same Allaah Who took me out of Makkah to migrate to Madinah has the power to pull martyrdom to me."[2] Hadhrat Abdullaah bin Mas'ood τ says, "Allaah then did pulled martyrdom to him at the hands of the worst of creation who was a slave of Mughiera τ."[3]

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The daughter of Hadhrat Thaabit bin Qais bin Shammaas τ narrates that when Hadhrat Abu Bakr τ requested the Muslim to fight against those who forsook Islaam from Yamaamah and the followers of Musaylama, Hadhrat Thaabit bin Qais bin Shammaas τ was amongst those who marched. When the Muslim army clashed with Musaylama and the Banu Haneefa tribe, the Muslims were defeated in three battles. It was then that Hadhrat Thaabit bin Qais bin Shammaas τ and Hadhrat Saalim the freed slave of Hadhrat Abu Hudhayfa τ said, "This was not how we fought during the time of Rasulullaah ρ." They then

[1] Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.8 Pg.122).
[2] Tabraani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.275).
[3] Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.55) where Haythami has commented on the chain of narrators.

dug a foxhole for themselves, got in and fought until they were both martyred.[1]

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Hadhrat Ubaydullaah bin Abdullaah bin Utba τ says that the news reached him that Hadhrat Umar bin Khattaab τ said, "When Uthmaan bin Madh'oon τ died naturally without being martyred, his status dropped in my eyes. I said to myself, 'Look at this man who was extremely abstinent from the world and then passed away without being martyred!' Uthmaan τ stayed in this position in my estimation until Rasulullaah ρ passed away. I then said, 'Shame on me! Even the best of people pass away naturally.' When Abu Bakr τ passed away naturally, I said, 'Shame on me! Even the best of us pass away naturally.' The status of Uthmaan bin Madh'oon τ was then restored to the position it previously enjoyed in my sight."[2]

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[1] Tabraani. Haythami (Vol.9 Pg.322) has commented on the chain of narrators. Ibn Abdul Birr has also reported the narration in *Isti'aab* (Vol.1 Pg.194), as has Baghawi, as quoted in *Isaaba* (Vol.1 Pg.196).
[2] Ibn Sa'd and Abu Ubayd in his *Ghareeb*, as quoted *Muntakhab* (Vol.5 Pg.240).
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The Bravery of the Sahabah ψ

The Bravery of Hadhrat Abu Bakr Siddeeq τ

Hadhrat Ali τ once asked, "O people! Who is the bravest person?" "You are, O Ameerul Mu'mineen," the people submitted. Hadhrat Ali τ then said, "Although I have defeated everyone who has confronted me, I want you people to tell me who is the bravest person." "Who then?" the people said, "Who is the bravest person?" Hadhrat Ali τ replied, "He was Abu Bakr τ. We had constructed a shed for Rasulullaah ρ during the Battle of Badr and then asked who would remain with Rasulullaah ρ so that the Mushrikeen do not attack him. (Hadhrat Abu Bakr τ volunteered for the task when all others were unable to.) By Allaah! Whenever a Mushrik even drew close to us Abu Bakr τ was there with his sword drawn near the head side of Rasulullaah ρ. He attacked anyone who dared attack Rasulullaah ρ. He was certainly the bravest of people."[1]

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Hadhrat Aws bin Haaritha bin Laam τ narrates, "There was none who hated the (Muslim) Arabs more than Hurmuz. After we had finished fighting Musaylama and his people, we marched towards Basrah. We clashed with Hurmuz and an extremely large army at a place called Kaadhima. Khaalid τ stepped forward and challenged Hurmuz to a duel. Hurmuz accepted the challenge and Khaalid τ killed him. When Hadhrat Khaalid τ wrote to Hadhrat Abu Bakr τ about this, Hadhrat Abu Bakr τ awarded Hurmuz's belongings to Hadhrat Khaalid bin Waleed τ. Hurmuz's crown was valued at a hundred thousand Dirhams because the Persians always gave their leaders crowns valued at a hundred thousand Dirhams."[2]

Hadhrat Khaalid bin Waleed τ Weeps as He Passes Away on his Bed

[1] Bazzaar, as quoted *Majma'uz Zawaa'id* (Vol.9 Pg.46).
[2] Haakim (Vol.3 Pg.299).
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Hadhrat Abu Zinaad narrates that when Hadhrat Khaalid bin Waleed τ was about to pass away, he started weeping. He named the various battles he had participated in and said, "There is not an area on my body equal to a hand's span that does not have wound inflicted on it either by a sword, a spear or an arrow. However, here I am dying a natural death on my bed like a camel dies. May the eyes of cowards never have any sleep."[1]

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In a narration discussing the dispatching of Hadhrat Usaama τ's army, Hadhrat Hasan τ narrates that Hadhrat Abu Bakr τ left his home to meet the army. As he saw them off, Hadhrat Abu Bakr τ was walking while Hadhrat Usaama τ rode his animal. In the meanwhile, Hadhrat Abdur Rahmaan bin Auf τ was leading Hadhrat Abu Bakr τ's animal along. Hadhrat Usaama τ said, "O Khalifah of Rasulullaah ρ! Either you ride or I shall dismount." Hadhrat Abu Bakr τ instructed, "By Allaah! Neither should you dismount nor shall I ride! What harm can there be if my feet get dusty for a while in the path of Allaah? A person proceeding in the path of Allaah receives the reward of seven hundred good deeds for every step he takes. In addition to this, his status is elevated by seven hundred degrees and seven hundred of his sins are forgiven." After Hadhrat Abu Bakr τ had seen them off as was returning, he requested, "If you deem it appropriate to assist me with (leaving) Hadhrat Umar τ (behind with me in Madinah), please do so." Hadhrat Usaama τ then allowed Hadhrat Umar τ to stay back.[2]

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Hadhrat Yahya bin Sa'eed reports that when Hadhrat Abu Bakr τ dispatched several armies to Shaam, he walked with Hadhrat Yazeed bin Abu Sufyaan τ who was in command of one of the four armies. Hadhrat Yazeed τ said to Hadhrat Abu Bakr τ, "Either you ride or I shall dismount." Hadhrat Abu Bakr τ instructed, "By Allaah! Neither should you dismount nor shall I ride! I hope to be rewarded for these steps in the path of Allaah."[3]

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Hadhrat Jaabir Ru'ayni τ narrates that as Hadhrat Abu Bakr τ was walking as he saw an army off. He then said to them, "All praises are

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[1] Waaqidi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.114).
[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.314).
[3] Maalik and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.295).
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for Allaah Who has allowed our feet to accumulate dust in His path." Someone asked, "How have our feet become dusty (in the path of Allaah) when we are merely seeing them off?" Hadhrat Abu Bakr τ replied, "Because we have helped them prepare, have seen them off and are making du'aa for them (we shall therefore also share in the rewards of going out in the path of Allaah)."[1]

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Hadhrat Aa'isha رضي الله عنها says, "Whenever Rasulullaah ρ embarked on an expedition, he would draw lots between his wives and whoever's name was drawn would accompany him. When the Banu Mustaliq expedition was to take place, Rasulullaah ρ again drew lots as he usually did. This time my name emerged as the one to accompany him. Rasulullaah ρ therefore took me along. During those times women ate just enough to sustain themselves. The flab on their bodies was therefore less and they were lighter in weight. For this reason I would sit in my carriage when it was loaded on my camel. The men who fastened the carriage to the camel for me would lift the carriage from the bottom, lift me up and place the carriage on to the camel. They would then secure it with ropes, take the camel by the head and lead it along.

After the journey was done, Rasulullaah ρ left (for Madinah) and we were close to Madinah when we set up came and spent part of the night there. When the announcer announced that it was time to depart, everyone got ready to move. Wearing a necklace of mine that was decorated with onyx from the Yemeni tribe of Dhifaar, I went (out of the camp) to relieve myself. When I had completed, the necklace had slipped from my neck without me knowing it. It was only after returning to my carriage that I felt my neck and could not find it. The people had already started leaving when I returned to the place I had been. There I looked for it until I eventually found it. The men who usually tied my carriage had by then already tied it to the camel. Thinking that I was inside, they did what they always did and took the carriage away. Without even once suspecting (that I was not inside), they picked up the carriage and loaded it on to the camel. They then took the camel by the head and led it away. When I eventually returned to the camp, there was not a soul in sight. Everyone had left. I then spread out my shawl at the place where I had been and lay

[1] Bayhaqi (Vol.9 Pg.173). Ibn Abi Shayba has also reported the narration as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).
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down. I knew that once my absence was detected, people would return to where I was (to search for me).

By Allaah! I was still lying there when Safwaan bin Mu'attal Sulami τ passed by. He had fallen behind the expedition for some reason and had not spent the night in the camp. Seeing my silhouette, he came closer until he stopped by me. He had seen me before we were instructed to don the Hijaab and when he saw that it was I lying there, he exclaimed in astonishment, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! The wife of Rasulullaah ρ!' I was properly wrapped up in my clothing when he said, 'May Allaah have mercy on you. How did you get left behind?' I did not speak a word to him. He brought his camel next to me and said, 'Mount the camel and stay behind me.' I mounted the camel and he led it quickly along by its head, in search of the rest. By Allaah! Neither did we catch up with the others until the morning, nor did they notice my absence. The army had set up camp and were resting when Safwaan τ was seen leading me on the camel. It was then that the slanderers said what they did (about me being and adulteress), causing much tumult amongst the army. I swear by Allaah that I was then still in the dark concerning what was happening.

After we had returned to Madinah, no news had still reached me (about the slander) when I happened to fall terribly ill. In the meanwhile, the news had reached Rasulullaah ρ and my parents, none of whom breathed a word to me. All that I noticed was a lack in the affection that Rasulullaah ρ usually showed towards me. Whereas he express tremendous love and affection towards me whenever I fell ill, he did not do so this time. This greatly disappointed me. When he came to me as my mother was nursing me, he asked, 'How are you feeling?' That was all he said. I eventually grew upset with his apparent indifference and asked, 'O Rasulullaah ρ! Permit me to move to my mother's place for she has been nursing me all along. When Rasulullaah ρ indicated that it was not a problem, I moved to my mother's. I was then still completely in the dark about what had been happening until I had started to recover from my illness after twenty odd days.

We Arabs were not accustomed to building toilets inside our houses like the non-Arabs do. We disliked this and regarded it as something deplorable. We used to go outside Madinah (to relieve ourselves) and every night us women would go there (together). I had gone out to relieve myself one day in the company of Ummu Mistah who was the daughter of Abu Ruhm bin Abdul Muttalib. By Allaah! We were still

walking when she tripped over her shawl and exclaimed, 'May Mistah be destroyed!' 'By Allaah!' I reproved, 'What a terrible thing to say about a man from amongst the Muhaajireen who has participated in the Battle of Badr!' She then asked, 'Has the news not yet reached you, O daughter of Abu Bakr?' 'What news?' I enquired. She then informed me about what the slanderers were saying. 'Has all this really been happening?' I asked in disbelief. 'Yes,' she replied, 'I swear by Allaah that it certainly has.' By Allaah! (After hearing all of this) I was unable to even relieve myself properly and returned. I then wept continuously until I actually thought that my liver would burst.

I said to my mother, 'May Allaah forgive you! The people have been saying what they have said and you didn't even mention a word to me!' my mother responded by saying, 'Take it easy, dear daughter! When a beautiful woman has a husband who loves her greatly and has co-wives as well, it does happen that the wives and other people pick on her.'

Unknown to me, Rasulullaah ρ had already delivered a sermon to the people. After praising Allaah, he said, 'O people! What is the matter with some of you who cause me hurt with regards to my family by saying things that are not true? I swear by Allaah that I see only good in my wives. They are also making allegations about a man (Hadhrat Safwaan bin Mu'attal τ) about whom I also swear that I know only as a good man. He never enters any of my rooms without me with him.' Most of the slander was publicised by (the Munaafiq) Abdullaah bin Ubay bin Salool along with some men from the Khazraj tribe. Also involved were Mistah τ and Hamna bint Jahash رضي الله عنها. Hamna bint Jahash رضي الله عنه was involved because her sister Zaynab bint Jahash رضي الله عنها was a wife of Rasulullaah ρ and from all the other wives of Rasulullaah ρ, she was the only one who was any competition to me. Since Allaah protected Zaynab رضي الله عنها because of her piety, she had only good words to say (and did not slander me). On the other hand, Hamna رضي الله عنها passed around plenty of slander to spite me for the sake of her sister. In this manner, she defamed only herself.

After Rasulullaah ρ had delivered the sermon, Hadhrat Usayd bin Hudhayr τ (of the Aws tribe) said, 'O Rasulullaah ρ! Had the slanderers been from the Aws tribe, we would have dealt with them on your behalf. However, if they are from our brothers of the Khazraj tribe, we shall do as you command. By Allaah! They ought to be executed!' It was then that Hadhrat Sa'd bin Ubaadah τ stood up. Although he was

always regarded as a good man, he retorted by saying (to Hadhrat Usayd τ), 'By Allaah! You are lying! They shall not be executed! I swear by Allaah that you say this only because you know that they are from the Khazraj. You would never have said it had you known that they were from your tribe!' Hadhrat Usayd bin Hudhayr τ replied, 'By Allaah! It is you who are lying! You must be a Munaafiq since you are defending the Munaafiqeen!' The Sahabah ψ (belonging to the Aws and the Khazraj tribes) stood up to confront each other until a fight almost erupted between the two tribes.

Rasulullaah ρ descended from the pulpit and came to me. After some revelation had stopped coming to him, he called for Ali bin Abi Taalib τ and Usaama bin Zaid τ to consult with them about separating from his wife (myself). Usaama τ had only good to say and added, 'O Rasulullaah ρ! We only know your family to be good. The news is a blatant lie.' On the other hand, Ali τ only said, 'O Rasulullaah ρ! Women are plenty and you are able to get others in their place. Ask the slave girl (Bareerah رضي الله عنها) for she will give you the truth.' When Rasulullaah ρ summoned Bareerah رضي الله عنها, Ali τ rapped her quite harshly and said, 'Be truthful to Rasulullaah ρ!' Bareerah τ said, 'By Allaah! I know of nothing but good in Aa'isha. I can find no fault in her besides the fact that after I have kneaded the dough and instructed her to look after it, she falls asleep and along comes the goat to eat it up.'"

Continuing the story, Hadhrat Aa'isha رضي الله عنها says further, "Rasulullaah ρ then came to me when I was staying with my parents. A woman from the Ansaar was with me at the time and she wept with me as I wept. Rasulullaah ρ sat down and after praising Allaah, he said, 'O Aa'isha! The talk of people has already reached your ears. Do fear Allaah. If you have come close to what the people are saying, repent to Allaah for He accepts the repentance of His servants.' By Allaah! As soon as Rasulullaah ρ said this, my tears immediately stopped and I could not even feel them. I waited for my parents to reply to Rasulullaah ρ, but they said nothing. By Allaah! I never regarded myself so distinguished that verses of the Qur'aan should be revealed about me (to clear my name), which would be recited (forever) and read in salaah. However, all I wished for was that Rasulullaah ρ should see a dream in which Allaah would deny the allegations on my behalf, for Allaah knew that I was innocent. (All that I expected was that) Allaah would inform (Rasulullaah ρ) accordingly. In no way did I regard myself worthy of having verses of the Qur'aan revealed about me.

Nevertheless, when I noticed that my parents were not going to say anything (in my defence), I said to them, 'Are you two not going to reply to Rasulullaah ρ?' 'By Allaah!' they replied, 'We do not know what to say.' By Allaah! I do not know of any family that had so much difficulty come upon them as had come to the family of Abu Bakr τ during that period. When my parents said nothing, tears welled in my eyes and I burst out crying. I then snapped, 'By Allaah! I shall never repent to Allaah for what they say I did! By Allaah! Should I admit to what they say when Allaah knows well that I am innocent of it, I shall only be admitting to something I have never done. On the other hand, if I deny it, they will never believe me.' I then searched for the name of Ya'qoob υ but could not remember it. Nonetheless, I said that I would say exactly what the father of Yusuf υ said:

فَصَبْرٌ جَمِيلٌ وَاللّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

'However, I shall exercise patience without any complaint, and I shall seek Allaah's assistance against what you have devised.' {Surah Yusuf, verse 18}

Rasulullaah ρ was still sitting where he was when (revelation started descending on him and) he started swooning as he did when revelation descended. A shawl was placed over Rasulullaah ρ and a leather pillow was placed beneath his head. By Allaah! When I saw this happen, I neither felt any fear nor was I worried in the least because I knew that I was innocent and that Allaah would never be unjust towards me. Not so for my parents. I swear by the Being Who controls the life of Aa'isha that as long as the condition did not leave Rasulullaah ρ, I thought that the two of them would die out of fear that Allaah would prove the slander of the people to be true. Rasulullaah ρ sat up after the condition had passed and although it was a cold day, beads of perspiration decorated his face like pearls. As he wiped the perspiration from his face, he said, 'Good news, O Aa'isha! Allaah has confirmed your innocence.' 'All praise be to Allaah!' I exclaimed.

Rasulullaah ρ then went out to the people and delivered a sermon. He recited to them the verses of the Qur'aan that Allaah had revealed in this regard and instructed that Mistah bin Uthaatha τ, Hassaan bin Thaabit τ and Hamna bint Jahash رضي الله عنها be lashed according to the

prescribed penalty because of the part they played in spreading the accusation of immoral behaviour.[1]

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Another detailed narration quoted that Hadhrat Aa'isha رضي الله عنها added, "(After the verses of my innocence were revealed) My mother said to me, 'Stand up and go to Rasulullaah ρ (to thank him).' I said, 'I swear by Allaah that I shall not go to him and shall thank none besides Allaah for it was Allaah Who confirmed my innocence.' Allaah revealed ten verses beginning with:

إِنَّ الَّذِينَ جَاؤُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ ...

It was indeed a *(hypocritical)* **group from you that brought** *(initiated)* **the slander...** {Surah Noor, verse 11}

(My father) Abu Bakr τ used to support Mistah τ because he was related to us and because he was very poor. However, after the verses attesting to my innocence were revealed, Abu Bakr τ said, 'I swear by Allaah that I shall never support him because of what he said about Aa'isha!' It was then that Allaah revealed the verse:

وَلَا يَأْتَلِ أُوْلُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُوْلِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

The high ranking and wealthy ones among you *(like Abu Bakr τ)* **should not take an oath not to spend on their relatives, the poor and on those who migrate in Allaah's path.** *(Instead of bearing a grudge against these people,)* **They should** *(rather)* **forgive and pardon. Do you not like Allaah to forgive you?** *(Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like)* **Allaah** *(Who)* **is Most Forgiving, Most Merciful.** {Surah Noor, verse 22}

(Upon revelation of this verse,) Abu Bakr τ said, 'By Allaah! Of course I would like Allaah to forgive me.' He then continued giving Mistah τ the allowance he had been giving him and said, 'I swear by Allaah that I shall never stop giving it to him ever.'"[2]

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[1] Ibn Is'haaq. Bukhari and Muslim have also reported the narration from Zuhri, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.160).

[2] Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.270). Tabraani has also reported the narration in detail, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.232).
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Ibn Is'haaq reports the historic sermon that Hadhrat Abu Bakr τ delivered in the hall of the Banu Saa'idah. Hadhrat Abu Bakr τ said, "It is not permissible for the Muslim to have two leaders. As soon as this happens, dissension springs up in all their affairs and all the commands issued. Their unity is then fragmented and they start to fight amongst themselves. At this point, the Sunnah is forsaken, Bid'ah rears is ugly head and anarchy intensifies. No one can then set matters right."[1]

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A man related that they once took some things for Hadhrat Abu Dharr τ. However, when they reached Rabdha (the place where he lived) and asked for him, he was no available. Someone told them that Hadhrat Abu Dharr τ had requested (the Ameerul Mu'mineen) to perform Hajj and had received permission. The men then left for Mina (where they found him). They were once sitting in his company when someone informed him that (the Ameerul Mu'mineen) Hadhrat Uthmaan τ had performed four Rakaahs salaah (in Mina)[2]. This upset Hadhrat Abu Dharr τ greatly and he had strong words to say. He also said, "When I performed salaah behind Rasulullaah ρ (in Mina), he performed only two Rakaahs salaah. I then performed salaah behind Abu Bakr τ and Umar τ (both of whom also performed two Rakaahs)." (Despite saying this) Hadhrat Abu Dharr τ then stood up (when the salaah was performed) and performed four Rakaahs salaah (behind Hadhrat Uthmaan τ). Someone said to him, "You have just criticised the Ameerul Mu'mineen but you now do the same thing he did?" Hadhrat Abu Dharr τ replied, "Causing dissension (by opposing the Ameerul Mu'mineen) is even worse. I have heard Rasulullaah ρ say, 'There shall be kings after me. Never disgrace them because whoever ventures to do so will have taken off the rope of Islaam from his neck and cast it away. The repentance of such a person will never be accepted until he fills the void he has created (by repairing the damage he has done to the Deen), which he will be unable to do and he then returns to the ranks of those who honour the king.' Rasulullaah ρ has commanded us not to allow the kings to overpower us with regards to three factors (although we should honour them, this should not prevent us from

[1] Bayhaqi (Vol.8 Pg.145).

[2] Hadhrat Uthmaan τ had married in Makkah and had intended to stay a few days in Makkah, because of which he was not a Musaafir

three things): (1) that we enjoin people to do good, (2) that we prevent them from evil and (3) that we teach them the Sunnah."[1]

The Statement of Hadhrat Abdullaah bin Mas'ood τ

Hadhrat Qataadah narrates that Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ all performed two Rakaahs (Fardh) salaah in Makkah and in Mina. Hadhrat Uthmaan τ also used to do this during the initial years of his Khilaafah. However, he then started performing four Rakaahs. When this news reached Hadhrat Abdullaah bin Mas'ood τ, he recited "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon" but (when the salaah was performed), he then stood up and performed four Rakaahs salaah (behind Hadhrat Uthmaan τ). Someone said to him, "You have just recited 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon' but you have performed four Rakaahs salaah?" Hadhrat Abdullaah bin Mas'ood τ replied, "Causing dissension (by opposing the Ameerul Mu'mineen) is even worse."[2]

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The Sahabah ψ Unanimously Accept Hadhrat Abu Bakr τ as Khalifah

The Demise of Rasulullaah ρ and the Sermon of Hadhrat Abu Bakr τ

Hadhrat Urwa bin Zubayr τ says that (after hearing about the demise of Rasulullaah ρ) Hadhrat Abu Bakr τ came on his animal from the Sunh district of Madinah. He then dismounted at the door of the Masjid. He was filled with heartache and grief as he sought permission to enter the room of his daughter Hadhrat Aa'isha رضي الله عنها. When she gave permission, he entered the room where Rasulullaah ρ had passed away on the bed. Sitting around Rasulullaah ρ were his wives who veiled their faces and concealed themselves from Hadhrat Abu Bakr τ. Of course, there was no need for Hadhrat Aa'isha رضي الله عنها to do so. Hadhrat Abu Bakr τ opened the face of Rasulullaah ρ and then knelt on his knees to kiss Rasulullaah ρ. He wept as he said, "What the son of Khattaab says is

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[1] Ahmad, Haythami (Vol.5 Pg.216) has commented on the chain of narrators.
[2] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.242).
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not true[1]. I swear by the Being Who controls my life that Rasulullaah ρ has certainly passed away. May Allaah's mercy be showered on you, O Rasulullaah ρ! You are so pure in life and in death!"

Hadhrat Abu Bakr τ then covered the face of Rasulullaah ρ and hastened to the Masjid, skipping over the shoulders of people sitting there until he reached the pulpit. When he saw Hadhrat Abu Bakr τ approach, even Hadhrat Umar τ sat down. Standing at the side of the pulpit, Hadhrat Abu Bakr τ called the people and they all sat down and kept silent. He recited the Shahaadah as he knew it and said, "Allaah Y had given the news of the demise of His Nabi ρ when he was still alive amongst you. He has also given you the news of your own deaths. Death is a reality and there will come a time when none besides Allaah Y will be alive. Allaah has declared:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

'Muhammad ε is but a Rasool *(of Allaah)*. **Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)*? **He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)*. **Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)*.**'"**[2]

Hadhrat Umar τ exclaimed, "Is this verse in the Qur'aan? By Allaah, to this day, I had never known that it was ever revealed (I had completely forgotten about it)!" Hadhrat Abu Bakr τ continued, "Allaah has also mentioned the following about Muhammad ρ:

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ

'Indeed, you *(O Rasulullaah ρ)* **shall certainly die, and they shall all die as well.'**[3]

Allaah has also mentioned:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

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[1] Hadhrat Umar bin Khattaab τ had been telling people that Rasulullaah ρ had not passed away but his soul had merely been transported away to the heavens and would soon return.
[2] Surah Aal Imraan, verse 144.
[3] Surah Zumar, verse 30.

'Everything shall perish but His Countenance. All decisions rest with Him and to Him shall you all be returned *(after death)***.'**[1]

Allaah also says:

كُلُّ مَنْ عَلَيْهَا فَانٍ * وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

'Everything on earth shall perish *(on the Day of Qiyaamah if not sooner)***.** *(When this happens,)* **Only the countenance of your Rabb the Possessor of majesty and benevolence shall remain** *(forever, without ever perishing)***.'**[2]

Allaah says in another verse:

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ

'Every soul shall taste death and it is only on the Day of Qiyaamah that you will be given your rewards in full *(although partial rewards are received in this world and in the grave)***.'"**[3]

Hadhrat Abu Bakr τ continued, "Allaah had given a lifetime to Rasulullaah ρ and kept him alive until he established the Deen of Allaah, made the commands of Allaah explicit, passed on the message of Allaah and exerted himself in the path of Allaah. In this condition, Allaah then took him away after he had left you on a path. Now whoever dies will die after being exposed to the clear proofs (of Imaan) and the great cure (to kufr, which is the Qur'aan). Therefore, whoever took Allaah as his Rabb should know that Allaah is Alive and shall never die. On the other hand, whoever worshipped Muhammad ρ and took him as a god should know that their god is no more. Fear Allaah, O people! Hold fast to your Deen and rely on your Rabb because the Deen of Allaah has been established and the word of Allaah is complete. Allaah will assist whoever assists the Deen of Allaah and it is Allaah Who will strengthen His Deen. Indeed, the Book of Allaah that is amongst you is a light and a source of healing. It is through this Book that Allaah had guided Muhammad ρ and it contains the details of the things that Allaah has made Halaal and what He has made Haraam. By Allaah! We have no concern for any of Allaah's creation that wishes to attack us because the swords of Allaah are drawn and we shall never put them down. We shall continue fighting those who oppose us just as

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[1] Surah Qasas, verse 88.
[2] Surah Rahmaan, verses 26, 27.
[3] Surah Aal Imran, verse 185.

we did with Rasulullaah ρ. Whoever now seeks to oppress shall be oppressing only himself." The Muhaajireen then Hadhrat Abu Bakr τ left together with Hadhrat Abu Bakr τ to (tend to the burial of) Rasulullaah ρ.[1]

The Sermon of Hadhrat Umar τ when Most of the Sahabah ψ pledge their allegiance to Hadhrat Abu Bakr τ

Hadhrat Anas τ reports that he heard the closing sermon of Hadhrat Umar τ as he sat on the pulpit the day after Rasulullaah ρ passed away. Hadhrat Abu Bakr τ sat in silence without saying a word. Hadhrat Umar τ said, "I wished that Rasulullaah ρ would remain alive until we had all passed away, so that he would be the last of us alive. (However, we have nothing to fear because) Even though Muhammad ρ has passed away, Allaah has left in our midst a light (the Qur'aan) by which we are guided and which has also guided Muhammad ρ. Abu Bakr τ is the close companion of Rasulullaah ρ. He was 'the second of the two' (in the cave with Rasulullaah ρ during the Hijrah[2]) and he is the most worthy of administering the affairs of the Muslims. You should therefore stand up and pledge your allegiance to him."

Although a large group had already pledged their allegiance to Hadhrat Abu Bakr τ in the hall of the Banu Saa'idah, the general pledge of all the Muslims took place in the Masjid.[3] Imaam Zuhri narrates from Hadhrat Anas τ that on that day Hadhrat Umar τ kept insisting that Hadhrat Abu Bakr τ mount the pulpit until he was forced to do so. The general public then pledged their allegiance to him.

The Sahabah ψ pledge their allegiance to Hadhrat Abu Bakr τ in the Hall

Imaam Zuhri narrates from Hadhrat Anas τ that the day after the Sahabah ψ had pledged their allegiance to Hadhrat Abu Bakr τ in the hall, Hadhrat Abu Bakr τ sat on the pulpit (in the Masjid) as Hadhrat

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[1] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.243).

[2] This refers to verse 40 of Surah Taubah in which Allaah says, **"If you do not assist him** *(Rasulullaah ρ)*, **then indeed Allaah had assisted him when the Kuffaar drove him out** *(of Makkah)*. **He was the second of the two** *(the other being his bosom friend Abu Bakr τ)* **when they were** *(hiding from the Kuffaar)* **in the cave** *(outside Makkah)* **and he** *(Rasulullaah ρ)* **told his companion** *(Abu Bakr τ) (when the Kuffaar were on the verge of capturing them)*, **"Do not grieve** *(do not fear for my safety)*. **Verily Allaah is with us** *(and He will protect us from the Kuffaar)*.**"**

[3] Bukhari.

Umar τ stood by. Speaking before Hadhrat Abu Bakr τ, Hadhrat Umar τ duly praised Allaah and then said, "O people! What I told you yesterday (that Rasulullaah ρ had not passed away) was incorrect. Neither have I found this in the Book of Allaah nor has Rasulullaah ρ instructed me to say it. However, I always thought that Rasulullaah ρ would be the last of us (an found it difficult to accept that he had left the world before us). Nevertheless, Allaah has left with you His Book by which he guided Rasulullaah ρ. If you hold fast to it, Allaah shall guide you to that which He has guided Rasulullaah ρ. Allaah has also united you under the leadership of the best amongst you, namely the close companion of Rasulullaah ρ who was 'the second of the two when they were in the cave'. So stand up and pledged your allegiance to Abu Bakr τ." The general public then pledged their allegiance to Hadhrat Abu Bakr τ after some had already pledged their allegiance in the hall.

Hadhrat Abu Bakr τ then addressed the people. After duly praising Allaah, he said, "O people! Although I have been appointed as your leader, I am by no means the best of you[1]. Should I so what is right, do assist me and should I do wrong, do correct me. To be truthful is a great trust while lying is a terrible misappropriation of trust. The weak amongst you are powerful in my eyes and I shall see that I remove the causes for his complaint. On the other hand, the powerful ones amongst you are weak in my eyes and I shall endeavour to take from them the dues (they owe to others), Inshaa Allaah. Whenever a nation forsakes Jihaad, Allaah humiliates them and whenever immoral behaviour becomes widespread amongst them, Allaah surrounds them with calamities. Obey me as long as I obey Allaah and His Rasool ρ. However, should I ever disobey Allaah and His Rasool ρ, you are not obliged to obey me at all. You may now stand up for your salaah. May Allaah shower His mercies on you all."[2]

The Khilaafah of Hadhrat Abu Bakr τ and the Lecture that Hadhrat Umar τ delivered Concerning what Happened in the Hall of the Banu Saa'idah

Hadhrat Abdullaah bin Abbaas τ says that he used to teach the Qur'aan to Hadhrat Abdur Rahmaan bin Auf τ and he was waiting for Hadhrat Abdur Rahmaan bin Auf τ one day in Mina during the final Hajj that

[1] Hadhrat Abu Bakr τ said this because of his humility. Otherwise, the Ulema of the Ummah unanimously agree that he is the best of all the Sahabah ψ.

[2] Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.247).

Hadhrat Umar bin Khattaab τ performed. When Hadhrat Abdur Rahmaan bin Auf τ returned to the place where they were staying, he informed Hadhrat Abdullaah bin Abbaas τ that a man had approached Hadhrat Umar τ and told him about someone else who had said, "When Umar τ passes away, I shall pledge my allegiance to a certain man (Hadhrat Talha bin Ubaydullaah τ) because the pledge of allegiance taken to Abu Bakr τ was a very sudden thing and came to a completion (I shall also do so all of a sudden and he will automatically become the Khalifah)." Hadhrat Umar τ said, "Inshaa Allaah I shall deliver a lecture to the people tonight to warn them about this group that wishes to snatch away the Khilaafah." However, Hadhrat Abdur Rahmaan bin Auf τ said, "Do not do that, O Ameerul Mu'mineen because Hajj brings together even the riff-raff and people of low understanding. When you stand up to address the people, it is these types of people who will dominate the gathering and when you speak, they will exaggerate your words without understanding them and give them interpretations they were never intended to mean. Wait until you reach Madinah because it is the place of Hijrah and the Sunnah. There you should gather the learned scholars and prominent people and address them at ease. They will understand you and interpret your words as you intend them." Hadhrat Umar τ then said, "If I reach Madinah, I shall definitely address the people about this at the first opportunity."

Hadhrat Abdullaah bin Abbaas τ relates further, "When we returned to Madinah on a Friday during the end of Dhul Hijjah, I hastened to the Masjid at midday without bothering about the intense heat. There I saw that Sa'eed bin Zaid τ had beat me and was sitting on the right hand side of the pulpit. I sat in front of him with my knees touching his. It was not long before Umar τ arrived. I said, 'This afternoon he will say such things on this pulpit that were never said before.' Sa'eed bin Zaid τ refuted what I said by saying, 'It is unlikely that he will say anything that no other has mentioned before.' Umar τ sat down and after the Mu'adhin had finished, he stood up. After duly praising Allaah, he said, 'O people! What I wish to say today has been predestined for me to say for I know not whether death may be lurking before me. Therefore, whoever understands what I say and remembers it should take it as far as his conveyance can carry him. However, I do not give permission for anyone who does not understand it well to go and lie about me.'"

Hadhrat Umar τ continued, "Allaah had sent Muhammad ρ with the truth and revealed a Book to him. Amongst the verses revealed to him were the verses of Rajm (stoning to death of a married person found

guilty of adultery). We read the verse, memorised it and understood it. Rasulullaah ρ therefore had people stoned and we did so after him. I fear that as lengthy periods of time pass by you, people would begin to say, 'We do not find the verse of Rajm in the Qur'aan.' They will therefore go astray by forsaking a compulsory injunction that Allaah has detailed. Rajm is therefore established in the Book of Allaah to be enforced on married males and females when either proven guilty beyond doubt, when pregnancy takes place or when the person confesses.

Take note that we also used to read, 'Do not turn away from your forefathers (by associating yourselves with others) because turning away from them is extreme ingratitude.' (Just as it was with the verse of Rajm, the words of this verse were abrogated without the injunction being cancelled). Listen well! Verily Rasulullaah ρ said, 'Never be excessive in praising me as people were excessive in praising Isa the son of Maryam υ. I am only a servant of Allaah, so refer to me as Allaah's servant and His Rasool ρ.' The news has also reached me that one of you has said, 'When Umar τ passes away, I shall pledge my allegiance to so-and-so.' No person should ever be fooled into saying that the pledge of allegiance taken to Abu Bakr τ was a very sudden thing and came to a completion. Although it did happen very quickly, Allaah had saved the entire Ummah from any evil (that would have been the result of it being delayed). In addition to this, you have no one today of the calibre of Abu Bakr τ for whom people would sacrifice their very lives.

What happened on the day that Rasulullaah ρ passed away was that Ali τ, Zubayr τ and those with them stayed behind in the house of Faatima رضي الله عنها the daughter of Rasulullaah ρ. On the other hand, every one of the Ansaar stayed behind in the hall of the Banu Saa'idah while the Muhaajireen gathered around Abu Bakr τ. I said, 'O Abu Bakr τ! Let us go to our Ansaar brothers.' As we walked towards them, we met two righteous men (Hadhrat Uwaym Ansaari τ and Hadhrat Ma'n τ) who informed us about what the Ansaar were doing. They asked, 'Where are you off to, O assembly of Muhaajireen?' 'We are off to see our brothers from the Ansaar,' we replied. 'No!' they said, 'There is no need for you to do that. Why don't you Muhaajireen rather discuss your own affairs.' I said, 'By Allaah! We shall definitely go to them.' We then went to the hall of the Banu Saa'idah where we found the Ansaar gathered together.' In their midst we saw someone wrapped in a

blanket. ‘Who is that?’ I asked. ‘Sa’d bin Ubaadah,’ they replied. I asked further, ‘What is wrong with him?’ ‘He is ill,’ came the reply.

After we were seated, one of the Ansaar stood up to give a lecture. After duly praising Allaah, he said, ‘We are the Ansaar (helpers) of Allaah’s Deen and the army of Islaam. You, O assembly of Muhaajireen, are the group of our Nabi ρ and one of you has mentioned things that give us the impression that you wish to snub us and keep the Khilaafah away from us.’ When he was silent, I intended to say something that I had prepared. It was an impressive speech that I intended saying before Abu Bakr τ in which (my usual) harshness was well concealed. However, Abu Bakr τ bade me to be quiet and I did not wish to oppose him since he was more knowledgeable and more composed than me (so I remained seated). By Allaah! (When he spoke) Abu Bakr τ did not omit to say anything that impressed me from what I had prepared. Until he had completed, he either said exactly what I wanted to say or better than that.

He said, ‘You (Ansaar) are most worthy of whatever good you have already mentioned. However, the Arabs associate leadership only with the Quraysh tribe because their lineage and their city is the best. I have selected two persons for you. You may pledge your allegiance to whichever one of them you choose.’ Abu Bakr τ then took hold of my hand and the hand of Abu Ubaydah bin Jarraah τ. Besides this, there was nothing of his speech that I disliked. By Allaah! I would prefer being led to be executed for committing no crime rather than being the leader of a community that includes Abu Bakr τ. This is what I felt at that time and I do not know whether this opinion would change at the time of my death.

Someone from the Ansaar then said, ‘I have the perfect solution and the best medicine for this. O assembly of Quraysh! Let there be an Ameer from amongst us and another from amongst you.’ Order was then lost and voices started being raised. This reached such a point that we feared serious dissension. I then said, ‘Stretch out your hand, O Abu Bakr!’ When he stretched out his hand, I pledged my allegiance to him and all the Muhaajireen followed suit. The Ansaar then also pledged their allegiance to him. (In the furore) We happened to bump Sa’d bin Ubaadah τ over. When someone said, ‘You have killed Sa’d,’ I replied, ‘Allaah has killed Sa’d.’ By Allaah! From all matters that we have jointly participated in, there was no matter more timeously done than the pledge of allegiance taken at the hand of Abu Bakr τ. (We

acted quickly because) We feared that if we left the Ansaar without any pledge of allegiance being taken, they would take the pledge of allegiance by themselves (at the hands of someone else). We would then either be forced to pledge our allegiance as they had done against our wishes or we would have to oppose them, the obvious result of which would have been anarchy and disorder. (The crux is that) Whoever pledges his allegiance to another without consulting the Muslims has not pledged any allegiance and neither has the other person any authority (as a leader). In fact, it is feared that they would both be killed.

A narration of Zuhri from Hadhrat Urwa τ states that the two men who met Hadhrat Abu Bakr τ and Hadhrat Umar τ were Hadhrat Uwaym bin Saa'idah τ and Hadhrat Ma'n bin Adi τ. A narration of Sa'eed bin Musayyib clarifies that the Sahab τ who said, "I have the perfect solution and the best medicine for this" was Hadhrat Hubaab bin Mundhir τ.[1]

The Narration of Hadhrat Abdullaah bin Abbaas τ Concerning the Talk of Khilaafah that took Place in the Hall of the Banu Saa'idah

Hadhrat Umar τ narrates that what actually happened after Rasulullaah ρ passed away was that someone came and informed them that the Ansaar had gathered with Hadhrat Sa'd bin Ubaadah τ in the hall of the Banu Saa'idah where they intended taking the pledge of allegiance. Hadhrat Umar τ, Hadhrat Abu Bakr τ and Hadhrat Abu Ubaydah bin Jarraah τ stood up in alarm and hastened towards the Ansaar fearing that they may introduce something strange into Islaam. En route they happened to meet two truthful men; Hadhrat Uwaym bin Saa'idah τ and Hadhrat Ma'n bin Adi τ. When the two men asked where the others were off to, the others replied, "We are off to see your people (the Ansaar) concerning what we have heard about their activities." The two men said, "You may return because you can never be opposed and nothing cane be done without your approval." Hadhrat Umar τ says, "We refused to listen to them and continued. In the meantime, I was preparing a speech to say to them. When we eventually reached them, we found them all around Sa'd bin Ubaadah who was lying on a bed due to illness."

[1] Ahmad, Maalik and many others, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.245). Bukhari, Abu Ubayd in his *Gharaa'ib* (Vol. Pg.), Bayhaqi and Ibn Abi Shayba have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.138,139).

When the Muhaajireen arrived, the Ansaar addressed them saying, "O assembly of the Quraysh! Let there be an Ameer from amongst us and another from amongst you." Hadhrat Hubaab bin Mundhir τ added, "I have the perfect solution and the best medicine for this. By Allaah! If you agree, we could make this as pleasant as a young camel." "Take it easy," said Hadhrat Abu Bakr τ. As he started talking, he first bade Hadhrat Umar τ to be silent. Thereafter, he praised Allaah and said, "O assembly of Ansaar! I swear by Allaah that we do not deny your virtues. We neither deny the high status that you have reached in Islaam nor the rights that we owe you. However, even you acknowledge that no other tribe enjoys the status that the Quraysh enjoys amongst all the Arabs. You also know well that the Arabs will unite only under the leadership of one of them. While we (from the Quraysh) shall be the leaders, you (Ansaar) shall be our ministers. Fear Allaah! Do not cause divisions in Islaam and do not be the first to introduce something strange into Islaam. I have selected two men (referring to Hadhrat Umar τ and Hadhrat Abu Ubaydah bin Jarraah τ). Whichever of them you choose to pledge your allegiance, you may rest assured that he is dependable."

Hadhrat Umar τ says, "By Allaah! There was nothing that I wanted said which Abu Bakr τ did not say except this part (where he named me as a potential candidate). I swear by Allaah that I would prefer being killed, then brought back to life and then being killed again for no crime on my part rather than being appointed leader of a community that includes Abu Bakr τ." Hadhrat Umar τ then addressed the gathering saying, "O assembly of Ansaar! O assembly of Muslims! Indeed the person most worthy of leadership after Rasulullaah ρ is 'the second of the two when they were in the cave'. He is Abu Bakr τ who was clearly the very first (to enter Islaam)."

Hadhrat Umar τ then grabbed the hand of Hadhrat Abu Bakr τ but before he could pledge his allegiance to Hadhrat Abu Bakr τ, an Ansaari beat him to it. All the other people followed suit and no attention was given to Hadhrat Sa'd bin Ubaadah τ.[1]

The Narration of Hadhrat Ibn Seereen Concerning what Happened in the Hall of the Banu Saa'idah

[1] Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.139).

Hadhrat Ibn Seereen رحمه الله narrates from a man from the Banu Zurayq tribe that on that fateful day (when Rasulullaah ρ passed away), Hadhrat Abu Bakr τ and Hadhrat Umar τ went to the Ansaar. Hadhrat Abu Bakr τ said, "O assembly of Ansaar! We certainly do not deny the rights owed to you. In fact, no Mu'min can deny these rights. By Allaah! You have always shared in any good that came to us. However, the Arabs will never accept and shall never be happy with any leader that does not belong to the Quraysh. This is because from all Arabs the Quraysh are the most eloquent of people, have the best lineage, have the best city and feed the most people. So come to Umar and pledge your allegiance to him." "No!" replied the Ansaar. "Why not?" asked Hadhrat Umar τ. The Ansaar replied, "Because we fear that he will give others preference over us." Hadhrat Umar τ said, "Never! I shall never do this as long as I live. Rather pledge your allegiance to Abu Bakr τ." Hadhrat Abu Bakr τ said to Hadhrat Umar τ, "You are stronger than me." "But you are more virtuous than me," responded Hadhrat Umar τ. Hadhrat Umar τ repeated this three times. On the third time, Hadhrat Umar τ added, "Together with your virtue, you shall have my strength with you." Addressing the people, he then said, "Pledge your allegiance to Abu Bakr τ." As people were pledging their allegiance to Hadhrat Abu Bakr τ, some people approached Hadhrat Abu Ubaydah bin Jarraah τ (to pledge allegiance to him). Hadhrat Abu Ubaydah τ said to them, "How can you come to me when you have amongst you 'the second of the two'?"[1]

[1] Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

The Sahabah ψ Place Hadhrat Abu Bakr τ Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity

A narration of Ibn Asaakir and the Statement of Hadhrat Abu Ubaydah bin Jarraah τ Concerning the Khilaafah of Hadhrat Abu Bakr τ

Hadhrat Muslim narrates that Hadhrat Abu Bakr τ sent a message to Hadhrat Abu Ubaydah bin Jarraah τ saying, "Come forward so that I may make you the Khalifah because I have heard Rasulullaah ρ say that every nation has an Ameen (someone most trustworthy) and that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah τ replied, "I can never step ahead of a person (yourself) whom Rasulullaah ρ had instructed to lead us in salaah."[1]

A Hadith of Ahmad and the statements of Hadhrat Abu Ubaydah bin Jarraah τ and Hadhrat Uthmaan τ Concerning the Khilaafah of Hadhrat Abu Bakr τ

Hadhrat Abul Bakhtari narrates that Hadhrat Umar τ said to Hadhrat Abu Ubaydah bin Jarraah τ, "Stretch out your hand so that I may pledge my allegiance to you because I have heard Rasulullaah ρ say that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah τ replied, "I am not likely to step head of a person whom Rasulullaah ρ had commanded to lead us in salaah and who then led us in salaah until Rasulullaah ρ passed away."[2]

Another narration states that Hadhrat Abu Ubaydah τ said, "Since accepting Islaam I have never seen you so something so ridiculous! How can you pledge allegiance to me when you have amongst you As Siddeeq who is 'the second of the two'?"[3]

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.136). Haakim (Vol.3 Pg.267) has also reported the narration from Muslim Bateen as have Ibn Asaakir, Ibn Shaaheen and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).

[2] Ahmad. Haythami (Vol.5 Pg.183) has commented on the chain of narrators.

[3] Ibn Sa'd and Ibn Jareer.
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Hadhrat Uthmaan bin Affaan τ said, "Abu Bakr τ is the most worthy of it (Khilaafah) because he was 'the second of the two' and the close companion of Rasulullaah ρ."[1]

Hadhrat Abu Bakr τ declines to Accept the post of Khalifah and the statements of Hadhrat Ali τ and Hadhrat Zubayr τ he is most Worthy of the Position

Hadhrat Sa'd bin Ibraheem bin Abdur Rahmaan bin Auf τ narrates that Hadhrat Abdur Rahmaan bin Auf τ was with Hadhrat Umar τ when Hadhrat Muhammad bin Masalama τ broke the sword of Hadhrat Zubayr τ. Hadhrat Abu Bakr τ then stood up to address the people and excused himself (from accepting the post as Khalifah). He said, "I swear by Allaah that there was not a single day or night in which I desired leadership. Neither was I inclined towards leadership nor have I ever prayed to Allaah for it in secret or in public. However, (I accepted the post because) I feared great anarchy (amongst the Muslims without a leader). I derive no peace in leadership. I have been burdened with a formidable task that I have no power to do without the strength provided by Allaah. I still wish that someone more powerful than me was in my position today."

Although the Muhaajireen accepted what Hadhrat Abu Bakr τ had to say, Hadhrat Ali τ and Hadhrat Zubayr τ said, "The only grievance we have is that we were excluded from the consultations. However, we are also of the opinion that Abu Bakr τ is most worthy of the post after Rasulullaah ρ. He was the companion of Rasulullaah ρ in the cave and the 'second of the two'. We definitely acknowledge his status and his seniority. After all, Rasulullaah ρ did instruct him to lead the Muslims in salaah while Rasulullaah ρ was alive."[2]

The narration of Ibn Asaakir Concerning the Difference of Opinion between Hadhrat Ali τ and Hadhrat Abu Sufyaan τ

Hadhrat Suwayd bin Ghafala narrates that Hadhrat Abu Sufyaan τ once came to Hadhrat Ali τ and Hadhrat Abbaas τ and said, "O Ali and Abbaas! What is wrong that leadership is with the clan of the Quraysh that is the lowest in rank and the fewest in number? By Allaah! If you

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[1] *Kanzul Ummaal* (Vol.3 Pg.140).
[2] Haakim (Vol.3 Pg.66) and Bayhaqi (Vol.8 Pg.152).

wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr τ).” Hadhrat Ali τ replied, “No, by Allaah! I have no desire for you to fill Madinah with cavalry and infantry. Had we not believed that Abu Bakr τ was worthy of the post, we would have never left it to him. O Abu Sufyaan! The Mu'mineen are a people who wish well for each other. They love each other even though their homes and bodies may be far apart. On the other hand, it is the Munaafiqeen who endeavour to deceive each other.”[1]

Another similar narration adds about the Munaafiqeen, “Even though their homes and bodies are close by, they are people who deceive each other. We have pledged our allegiance to Abu Bakr τ and he is most worthy of the post.”[2]

A Narration of Abdur Razzaaq and Haakim Concerning What Happened between Hadhrat Ali τ and Hadhrat Abu Sufyaan τ

Hadhrat Ibn Abjar reports that after the pledge of allegiance was taken at the hand of Hadhrat Abu Bakr τ, Hadhrat Abu Sufyaan τ went to Hadhrat Ali τ and said, “The smallest clan of the Quraysh has overpowered you with regards to leadership! Listen well! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr τ).” Hadhrat Ali τ said to him, “Even if you remain the enemy of Islaam and the Muslims forever, it will not affect Islaam and its people in the least. In our opinion, Abu Bakr τ is most worthy of the position.”[3]

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Hadhrat Murra bin Tayyib narrates that Hadhrat Abu Sufyaan bin Harb τ approached Hadhrat Ali τ to say, “How is it that leadership has gone to that clan of the Quraysh who are the smallest in number and the lowest in rank (referring to the clan of Hadhrat Abu Bakr τ). By Allaah! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr τ).” Hadhrat Ali τ responded by saying, “For as long as you wish to bear enmity for Islaam and its people, Abu Sufyaan, you will not be able to harm them in the least. We have found Abu Bakr τ to be worthy of the post.”[4]

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).
[2] *Kanzul Ummaal* (Vol.3 Pg.140).
[3] Ibn Mubaarak, as quoted in *Isti’aab* (Vol.4 Pg.87).
[4] Haakim (Vol.3 Pg.78).
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The Differences between Hadhrat Umar τ and Hadhrat Khaalid bin Sa'eed τ Concerning the Khilaafah of Hadhrat Abu Bakr τ

Hadhrat Sakhar τ who was Rasulullaah ρ's bodyguard[1] narrates that Hadhrat Khaalid bin Sa'eed bin Aas τ was in Yemen when Rasulullaah ρ passed away. He arrived in Madinah a month after Rasulullaah ρ's demise wearing a silken cloak. When he met Hadhrat Umar τ and Hadhrat Ali τ, Hadhrat Umar τ called out to the people, "Tear up his cloak! How can he wear silk when he is a Muslim man in times of peace?" After the people had torn his cloak up, Hadhrat Khaalid bin Sa'eed τ said, "O Abu Hasan (Hadhrat Ali τ)! O family of Abd Manaaf! Have you been overpowered in leadership?" Hadhrat Ali τ said to him, "Do you view this as a power struggle or Khilaafah?" Hadhrat Khaalid bin Sa'eed τ said, "O family of Abd Manaaf! No person better than you should overpower you in this matter (how could you allow Abu Bakr τ do so when he does not belong to the family of Abd Manaaf?)." Hadhrat Umar τ then said to Hadhrat Khaalid τ, "May Allaah smash your mouth! By Allaah! If any liar contemplates on what you have mentioned, he will do harm only to himself."[2]

A Narration of Hadhrat Ummu Khaalid رضي الله عنها Concerning what Happened between Hadhrat Abu Bakr τ and Hadhrat Khaalid bin Sa'eed τ

Hadhrat Ummu Khaalid رضي الله عنها who was the daughter of Hadhrat Khaalid bin Sa'eed τ narrates that her father returned from Yemen only after the Muslims had already pledged their allegiance to Hadhrat Abu Bakr τ. Addressing Hadhrat Ali τ and Hadhrat Uthmaan τ, he said, "Do you people who are from the family of Abd Manaaf accept that a person who does not belong to your clan should be appointed as your leader?" When Hadhrat Umar τ reported this to Hadhrat Abu Bakr τ, Hadhrat Abu Bakr τ ignored it while it remained in the heart of Hadhrat Umar τ. Hadhrat Khaalid bin Sa'eed τ continued staying in Madinah for three months without pledging his allegiance to Hadhrat Abu Bakr τ.

When Hadhrat Abu Bakr τ once passed by the house of Hadhrat Khaalid bin Sa'eed τ one afternoon, Hadhrat Abu Bakr τ greeted him. Hadhrat

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[1] Rasulullaah ρ used bodyguards during a while, but then stopped using them when Allaah revealed verse 67 of Surah Maa'idah where Allaah says, **"Allaah shall protect you from the people"**.

[2] Tabari (Vol.4 Pg.28). Sayf and Ibn Asaakir have also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).

Khaalid τ said, "Do you want me to pledge my allegiance to you?" Hadhrat Abu Bakr τ replied, "All I want you to do is to enter into the agreement that all the Muslims have entered into." Hadhrat Khaalid τ then said, "Let us make an appointment for tonight when I shall pledge my allegiance to you." Hadhrat Khaalid τ arrived when Hadhrat Abu Bakr τ was seated on the pulpit and pledged his allegiance.

Hadhrat Abu Bakr τ always had a good opinion of Hadhrat Khaalid bin Sa'eed τ and respected him. When Hadhrat Abu Bakr τ once dispatched an army to Shaam, he appointed Hadhrat Khaalid τ as the commander (and gave him the flag). When Hadhrat Khaalid τ took the flag home, Hadhrat Umar τ said to Hadhrat Abu Bakr τ, "How can you give command to Khaalid when he had made those statements in the past?" Hadhrat Umar τ insisted so much that Hadhrat Abu Bakr τ eventually sent Hadhrat Abu Arwa Dowsi to Hadhrat Khaalid τ with the message, "The Khalifah of Rasulullaah ρ requests you to return the flag to us." Hadhrat Khaalid τ took out the flag and handed it over. He then said, "By Allaah! Just as the appointment to command did not please me, the dismissal does not grieve me. The one to be blamed is someone other than the Khalifah (i.e. Hadhrat Umar τ)."

Hadhrat Ummu Khaalid narrated further, "It was not long afterwards that Abu Bakr τ came to apologise to my father and took a promise from him not to every speak ill of Umar τ. By Allaah! My father then always prayed for Umar τ until he passed away."[1]

Hadhrat Abu Bakr τ Marches for Jihaad by Himself and the statement of Hadhrat Ali τ in this Regard

Hadhrat Aa'isha رضي الله عنها narrates that Hadhrat Abu Bakr τ once drew his sword and rode his animal towards Dhu Qassah. Hadhrat Ali τ took hold of the animal's reins and said, "Where are you off to, O Khalifah of Rasulullaah ρ? Today I shall says to you what Rasulullaah ρ said to you during the Battle of Uhud; 'Sheath you sword and do not cause me grief (by getting yourself injured or martyred)'. I swear by Allaah that if we suffer any grief through you (coming to harm), Islaam shall never regain its form." Hadhrat Abu Bakr τ then returned and dispatched an army instead.[2]

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[1] Ibn Sa'd (Vol.4 Pg.97).

[2] Saaji, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143). Daar Qutni has also reported the narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.315).

Relinquishing the Post of Khilaafah

The Lecture of Hadhrat Abu Bakr τ Concerning the Khilaafah and his Statement that he Never Desired it for a Single Day or night

Hadhrat Abu Bakr τ once said, "O people! You may think that I assumed the post as Khalifah because I had aspirations for it and because I desired to gain superiority over you. This is not true! I swear by the Being Who controls my life that I have never assumed the post because of any aspirations and neither to attain superiority over you people or over any Muslim. I have never desired the position for a single night or day and I have never prayed to Allaah for it either secretly or in public. However, I have been burdened with this extremely formidable task which I have no strength to carry out without the assistance of Allaah. I do wish that it handed over to any other companion of Rasulullaah ρ provided that he exercises justice. I am therefore returning the portfolio to you and acknowledge no pledge of allegiance from you. You may hand the post over to whoever you please for I am just an ordinary man amongst you."[1]

The Response of the Sahabah ψ to Hadhrat Abu Bakr τ and their Statement Confirming that he was the Best Amongst them

Hadhrat Isa bin Atiyya reports that the day after the Sahabah ψ had pledged their allegiance to Hadhrat Abu Bakr τ, he stood up to deliver a lecture. He said, "O people! I am cancelling your decision (to appoint me as Khalifah) for I am not the best of you. You should therefore pledge your allegiance to the person who is best amongst you." The Sahabah ψ stood up and replied, "O Khalifah of Rasulullaah ρ! We swear by Allaah that you are the best amongst us."

Hadhrat Abu Bakr τ then said, "O people! There are people who entered into Islaam willingly and those who entered unwillingly. However, there are now all in Allaah's protection and His neighbours. Therefore, if it is possible that Allaah does not find you guilty of wronging anyone in His protection, then make sure that you do so. I also have a Shaytaan with me so when you see me angry, stay away from me so that I may not harm even your hair or your skin. O people! Keep watch over the

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[1] Abu Nu'aym in his *Fadhaa'ilus Sahabah ψ*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131).

income of your slaves because flesh nourished with Haraam cannot enter Jannah. Hear this well! Inspect me with your eyes and assist me when I do good. However should I deviate, then do correct me. Obey me as long as I obey Allaah and disobey me if I disobey Allaah."[1]

The Reply that Hadhrat Ali τ gave to Hadhrat Abu Bakr τ Emphasising that they would never Accept his Relinquishing the Khilaafah nor would they ever ask him to relinquish it

Hadhrat Abul Jahhaaf narrates that for three days after people pledged their allegiance to Hadhrat Abu Bakr τ, he kept his door locked and on each day he would come out to say to the people, "O people! I have cancelled the pledge of allegiance that you have given me. You may therefore pledge your allegiance to whoever you please." Each time that he said this, Hadhrat Ali bin Abi Taalib τ responded by saying, "Neither will we accept your relinquishing the Khilaafah nor will we ever ask you to relinquish it. When Rasulullaah ρ had placed you ahead, who can ever pull you back?"[2]

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Hadhrat Zaid bin Ali narrated from his seniors that on three occasions, Hadhrat Abu Bakr τ announced from the pulpit, "Is there anyone who is displeased (with me being the Khalifah) so that I may relinquish the post?" Each time it was Hadhrat Ali bin Abi Taalib τ who replied, "Neither will we accept your relinquishing the Khilaafah nor will we ever ask you to relinquish it. When Rasulullaah ρ had placed you ahead, who can ever pull you back?"[3]

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[1] Tabraani, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Haythami (Vol.5 Pg.184) has commented on the chain of narrators.
[2] Ushaari, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).
[3] Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).
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Who is Most Worthy of Assuming the Office of Khilaafah

The Lecture that Hadhrat Abu Bakr τ Gave in this Regard

Hadhrat Aasim narrates that during his final illness, Hadhrat Abu Bakr τ had the people gathered together and then had some men carry him to the pulpit. This was the last lecture that he ever delivered. After praising Allaah, he said:

"O people! Beware of this world and never place your trust in it for it is extremely deceptive. Rather give preference to the Aakhirah over the world and inculcate great love for it. The love for any one of the two develops hatred for the other. It is by this matter of Khilaafah that all our affairs are governed and its end will be set right only by those factors that set right its initiation. Therefore, the only person worthy of assuming this office is the one who is most powerful amongst you, who can exercise the greatest control over his desires, who is most strict when the occasion demands austerity and most compassionate when the occasion demands leniency. He should be one who is most willing to act on the opinions of people with knowledge and insight and does not engross himself in futilities. He does not grieve over matters that do not present themselves to him, is not shy to learn and is not alarmed by emergencies. He is meticulous about managing finances and will neither embezzle any funds fail in his duty towards it in a fit of anger or enmity. He is prepared for things to come and his preparation consists of fear for Allaah and obedience to Him. Such a person is none other than Umar bin Khattaab."

After saying this, Hadhrat Abu Bakr τ descended from the pulpit.[1]

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[1] Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.3 Pg.147)
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Consulting with knowledgeable People

Rasulullaah ρ Consults with the Sahabah ψ

Rasulullaah ρ Consults with the Sahabah ψ Concerning the Caravan of Abu Sufyaan and Concerning the Prisoners Taken at Badr

Hadhrat Anas τ states that when Rasulullaah ρ heard about the arrival of (the caravan of) Abu Sufyaan, he consulted with the Sahabah ψ. When Hadhrat Abu Bakr τ voiced his opinion (to march), Rasulullaah ρ turned away from him. Thereafter, when Hadhrat Umar τ voiced his opinion, Rasulullaah ρ turned away from him as well. Hadhrat Sa'd bin Ubaadah τ (from the Ansaar) then said, "It is our opinion that Rasulullaah ρ wants..." The complete narration has passed at the beginning of "The Chapter Concerning Jihaad"[1].

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In his narration describing the Battle of Badr, Hadhrat Umar τ says that when Rasulullaah ρ consulted with Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Ali τ (about what to do with the prisoners of war captured at Badr), Hadhrat Abu Bakr τ said, "O Rasulullaah ρ! These people are our cousins, our relatives and our brothers. My opinion is that we take ransoms for them, which would assist us against the Kuffaar. Perhaps Allaah would guide them and they would eventually become our allies."

Rasulullaah ρ then asked Hadhrat Umar τ what his opinion was. He replied, "I swear by Allaah that I do not share the opinion of Abu Bakr. I strongly feel that you should hand so-and-so (a relative of Hadhrat Umar τ) over to me for execution, that you hand Aqeel over to Ali for execution and that you hand over to Hamza his brother (Abbaas τ) so that he could execute him. In this manner, Allaah would know that we have no inclination towards the Mushrikeen in our hearts because these men are their leaders and the most influential people they have."

[1] Under the heading "Rasulullaah ρ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ρ leaves for the Battle of Badr after Consulting with the Sahabah ψ".
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Hadhrat Umar τ relates further, "Rasulullaah ρ opted for the opinion of Abu Bakr and chose not to accept what I proposed. He therefore took ransom from the prisoners. The following day I found Rasulullaah ρ and Abu Bakr weeping. 'O Rasulullaah ρ!' I asked, 'Do inform me what makes you and your companion weep like this so that I may also weep with you if I am able to. If I am unable to weep, I shall pretend to do so to sympathise with your weeping.'"

Rasulullaah ρ replied by saying, "I am weeping because of the opinion that your companions presented to me to accept ransom from the prisoners. I had been shown their punishment from as close as that tree (referring to a tree nearby). Allaah has also revealed a verse of the Qur'aan stating:

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللّهُ يُرِيدُ الآخِرَةَ وَاللّهُ عَزِيزٌ حَكِيمٌ

'It is not for a Nabi *(not becoming of a Nabi)* **that he takes prisoners until he has thoroughly beaten** *(the enemy)* **in the land** *(However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners)*. **You desire the things** *(wealth)* **of this world** *(for yourselves by accepting the ransom)* **while Allaah desires the Aakhirah** *(for you)*. **Allaah is Mighty, the Wise** *(what He desires for you is best)*[1] .[2]

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[1] Surah Anfaal, verse 67. The verses after this read as follows **"If it were not for an order that Allaah had already been preordained** *(that some of the prisoners were to become Muslims)*, **a great punishment would have afflicted you on account of what** *(ransom)* **you took** *(in exchange for the freedom of the prisoners)*. **So partake of** *(enjoy)* **the spoils** *(ransom)* **you have received** *(regarding it to be)* **lawful and pure** *(for you)*. **Fear Allaah** *(and sincerely seek forgiveness from Him)* **! Verily Allaah is Most Forgiving, Most Merciful** *(and will therefore forgive your shortcomings)*."

[2] Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Abi Shaybah, Abu Awaanah, Ibn Jareer, Ibn Mundhir, Ibn Abi Haatim, Ibn Hibbaan, Abu Shaykh, Ibn Mardway, Abu Nu'aym and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.265).

The Narration of Hadhrat Anas τ About the Consultation Regarding the Prisoners of Badr

Hadhrat Anas τ narrates that when Rasulullaah ρ consulted with the Sahabah ψ about what was to be done with the prisoners captured during the Battle of Badr, he said, "Allaah has now granted you control over them." Hadhrat Umar τ then said, "Execute them all O Rasulullaah ρ!" However, Rasulullaah ρ ignored his remark and said, "O people! Allaah had now granted you control over them whereas they had been your brothers just yesterday." When Hadhrat Umar τ repeated his remark, Rasulullaah ρ again ignored it. When Rasulullaah ρ once again repeated what he had said, Hadhrat Abu Bakr τ said, "O Rasulullaah ρ! I feel that we should forgive them and take ransoms from them." The worry on the face of Rasulullaah ρ then disappeared and he subsequently forgave them and took the ransom. Allaah then revealed the following verse of the Qur'aan:

لَّوْلاَ كِتَابٌ مِّنَ اللّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيم

If it were not for an order that Allaah had already been preordained *(that some of the prisoners were to become Muslims)***, a great punishment would have afflicted you on account of what** *(ransom)* **you took** *(in exchange for the freedom of the prisoners)***.** {Surah Anfaal, verse 68}[1]

[1] Ahmad, as quoted in *Nasbur Ra'ya* (Vol.3 Pg.403). *Haythami* (Vol.6 Pg.87) has commented on the chain of narrators.

The Narration of Hadhrat Ibn MAs'ood τ in this Regard

Hadhrat Abdullaah bin Mas'ood reports that after the Battle of Badr, Rasulullaah ρ said he, "What is your opinion concerning these prisoners?" Hadhrat Abu Bakr τ responded by saying, "O Rasulullaah ρ! They are your people and your family. Allow them to live and grant them respite. Perhaps Allaah shall forgive them." Hadhrat Umar τ then said, "O Rasulullaah ρ! They exiled you and called you a liar. Bring them closer so that I may execute them all." Hadhrat Abdullaah bin Rawaaha τ then spoke. He said, "O Rasulullaah ρ! Look for a valley that had plenty of firewood. Put them all there and then set it alight upon them." Rasulullaah ρ then entered his room without passing any decision. In the meanwhile some people said that Rasulullaah ρ would adopt the opinion of Hadhrat Abu Bakr τ. Others felt that he would accept the opinion of Hadhrat Umar τ, while another group felt that it would be the opinion of Hadhrat Abdullaah bin Rawaaha τ that would be accepted.

When Rasulullaah ρ emerged, he said, "Verily Allaah has softened the hearts of some men so much that they have become softer than milk. Allaah has also hardened the hearts of other men so much that their hearts have become harder than stones. Your likeness, O Abu Bakr, is like that of Ibraheem υ who prayed:

فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

'So whoever will follow me *(by believing in Towheed)*, **then he is certainly from me** *(from among the adherents of my religion)*. **And whoever will disobey me, then** *(I pray that you give him the ability to obey me because)* **surely You are Most Forgiving, Most Merciful.'** {Surah Ibraheem, verse 36}

Your likeness, O Abu Bakr, is also like that of Isa υ who will pray:

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

'If You punish them *(my followers)*, **then verily they are Your slaves** *(and You are at liberty to treat them as You please)*, **and if You forgive them, then surely You are the Mighty, the Wise** *(and Your reason for doing so is filled with wisdom)*.**'** {Surah Maa'idah, verse 118}

Your likeness, O Umar, is like that of Nooh υ who prayed:

رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا

'O my Rabb! Do not leave even one of the Kaafiroon *(alive)* **on earth.'** *{Surah Nooh, verse 26}*

Your likeness, O Umar, is also like that of Moosa υ who prayed:

رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ

'O our Rabb! Destroy their wealth *(so that they cannot use it for evil purposes)* **and harden their hearts so that they do not have Imaan until they witness a painful punishment** *(a time when having Imaan will be futile since it will be too late)*.' *{Surah Yunus, verse 88}*

Because you people are poverty-stricken, no prisoner shall be freed without either ransom or execution."

Narrating further, Hadhrat Abdullaah bin Mas'ood τ says, "I then said, 'O Rasulullaah ρ! Do exclude Sahl bin Baydaa from this because I have heard him accept Islaam.' Rasulullaah ρ then remained silent and there was not a day that I saw myself more fearful that that day when I thought that a rock from the sky would soon fall on me. Rasulullaah ρ then said, 'Sahl bin Baydaa is excluded.' It was after this incident that Allaah revealed the verses:

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللّهُ يُرِيدُ الآخِرَةَ وَاللّهُ عَزِيزٌ حَكِيمٌ * لَّوْلاَ كِتَابٌ مِّنَ اللّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

It is not for a Nabi *(not becoming of a Nabi)* **that he takes prisoners until he has thoroughly beaten** *(the enemy)* **in the land** *(However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners)*. **You desire the things** *(wealth)* **of this world** *(for yourselves by accepting the ransom)* **while Allaah desires the Aakhirah** *(for you)*. **Allaah is Mighty, the Wise** *(what He desires for you is best)*. **If it were not for an order that Allaah had already been preordained** *(that some of the prisoners were to become Muslims)*, **a great punishment would have afflicted you on account of what** *(ransom)* **you took** *(in exchange for the freedom of the prisoners)*. *{Surah Anfaal, verses 67,68}*[1]

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Hadhrat Musaddad reports from Hadhrat Umar τ that he would also be present when Rasulullaah ρ would spend nights discussing the affairs of the Muslims with Hadhrat Abu Bakr τ.[2]

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[1] Ahmad, Tirmidhi and Haakim, narrating from reliable sources. Ibn Mardway has also reported the narration from Hadhrat Abdullaah bin Umar τ and Hadhrat Abu Hurayrah τ. A similar narration has also been reported from Hadhrat Abu Ayyoob Ansaari τ, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.297).

[2] *Kanzul Ummaal* (Vol.4 Pg.45).
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Hadhrat Abu Bakr τ Consults with Men of knowledge

Hadhrat Abu Bakr τ Consults with Men of Knowledge and Insight who Formed the Consultative Assembly During his Period and the Period of Hadhrat Umar τ

Hadhrat Qaasim narrates that whenever a matter arose and Hadhrat Abu Bakr τ needed to consult with men of knowledge and insight, he would summon certain men from the Muhaajireen and the Ansaar. They included Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Ali τ, Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Mu'aadh bin Jabal τ, Hadhrat Ubay bin Ka'b τ and Hadhrat Zaid bin Thaabit τ. These men used to issue Fataawaa (rulings) during his period and people would go to them for rulings. The period of Hadhrat Abu Bakr τ passed like this, and when Hadhrat Umar τ became the Khalifah afterwards, he also used to summon these men. When Hadhrat Umar τ was the Khalifah, the task of issuing Fataawaa was entrusted to Hadhrat Uthmaan τ, Hadhrat Ubay τ and Hadhrat Zaid τ.[1]

The Incident Between Hadhrat Abu Bakr τ and Hadhrat Umar τ Concerning the Demarcation of Land for Certain Sahabah ψ

Hadhrat Ubaydah reports that Uyayna bin Hisn and Aqra bin Haabis once approached Hadhrat Abu Bakr τ saying, "O successor of Rasulullaah ρ! There is a barren piece of land in our area that bears no grass and is useless. If you see it fit, do make it over to us so that we may work it and cultivate it." Hadhrat Abu Bakr τ decided to make it over to them and had the title deed written in their favour. He appointed Hadhrat Umar τ as witness to the deed, but because Hadhrat Umar τ was not present there, the two men had to take the deed to him so that he may be witness to it.

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.134).

When Hadhrat Umar τ heard what the deed contained, he took it from the two men, spat on it and thereby erased what was written on it. The two men were infuriated and addressed him with harsh words. Hadhrat Umar τ said, "Rasulullaah ρ used to appease you (by granting you properties) at a time when Islaam was weak. Allaah has now strengthened Islaam (and there is no need to appease you), so you may go and do whatever you can against me. May Allaah offer you no protection even if you ask for it!" The two men stormed back to Hadhrat Abu Bakr τ in a fury and said, "By Allaah! We do not know whether the Khalifah is yourself or Umar!" Hadhrat Abu Bakr τ replied, "In fact he could have been the Khalifah if he chose to."

Hadhrat Umar τ then arrived in a rage and when he stood before Hadhrat Abu Bakr τ, he asked, "Tell me about this land that you handed over to these two men. Does it belong to you or is it the public property of the Muslims?" Hadhrat Abu Bakr τ replied, "It is the public property of the Muslims." "Then why did you give it to these two men rather than anyone else from amongst the Muslims?" Hadhrat Umar τ demanded to know. Hadhrat Abu Bakr τ replied, "I had consulted with these people around me and they indicated that I do so." Hadhrat Umar τ said, "Although you consulted with those around you, did you obtain the opinion and consent of every Muslim?" (Because it is not possible to seek the opinion of every person in every matter,) Hadhrat Abu Bakr τ (chose not to reply to Hadhrat Umar τ and rather) said, "I did tell you that you are more capable of Khilaafah than I am, but you overpowered me (and forced me to assume the task instead)."[1]

The Question of the Kharaaj from Bahrain

Hadhrat Atiyya bin Bilaal and Hadhrat Sahm bin Minjaab both narrate that Aqra and Zabarqaan approached Hadhrat Abu Bakr τ and said, "Hand over to us the Kharaaj from Bahrain and we shall give you the guarantee that no one from our tribe will ever leave Islaam." Hadhrat Abu Bakr τ acceded to the request and wrote a declaration to the effect. Amongst the witnesses appointed was Hadhrat Umar τ. Since the agreement was facilitated by Hadhrat Talha bin Ubaydullaah τ, it was he who brought the written agreement to Hadhrat Umar τ. When

[1] Ibn Abi Shayba, Bukhari in his *Taareekh*, Ibn Asaakir, Bayhaqi and Ya'qoob bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.189). The author of *Isaaba* (Vol.3 Pg.55) and (Vol.1 Pg.59) has commented on the chain of narrators. Abdur Razzaaq has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.80).

Hadhrat Umar τ looked at it, he refused to be a witness and exclaimed, "There is no need to honour (appease) people anymore!" He then erased the content and tore it up. Hadhrat Talha τ became extremely angry and returned to Hadhrat Abu Bakr τ saying, "Are you the Ameer or Umar?" Hadhrat Abu Bakr τ replied, "He is the Ameer although it is me who has to be obeyed." Upon hearing this, Hadhrat Talha τ was silent (because while his remark was such that it would have led to disunity, the reply of Hadhrat Abu Bakr τ was one that engendered unity).[1]

Consultation with the Sahabah ψ in Battle

Hadhrat Abdullaah bin Amr τ reports that Hadhrat Abu Bakr τ once wrote to Hadhrat Amr bin Al Aas τ saying, "Rasulullaah ρ used to consult in matters of war, so ensure that you do the same."[2]

A narration of Hadhrat Abdullaah bin Abi Awfa τ has already passed discussing the consultation of Hadhrat Abu Bakr τ with men of knowledge before engaging the Romans in battle.[3]

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Hadhrat Abu Bakr τ Refuses give Command to the Veterans of Badr and the Statement of Hadhrat Umar τ in this Regard

Hadhrat Abu Bakr bin Muhammad Ansaari reports that it was once said to Hadhrat Abu Bakr τ, "O successor of Rasulullaah ρ! Why do you not give command to the veterans of Badr?" Hadhrat Abu Bakr τ replied, "I certainly acknowledge their high status, but (I do not give them command because) I do not like to taint them with this world."[4]

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[1] Sayf and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.390).

[2] Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.5 Pg.319). BAzzaar and Uqayli have also reported the narration authentically, as quoted in *Kanzul Ummaal* (Vol.2 Pg.163).

[3] This narration is found under the heading *"Hadhrat Abu Bakr τ Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah ψ About Fighting the Romans"* and the subheading *"Hadhrat Abu Bakr τ Consults with the Senior Sahabah ψ Concerning a Military Offensive Against the Romans and Delivers a Speech in this Regard"*.

[4] Abu Nu'aym in his *Hilya* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.146).

The Advice Hadhrat Abu Bakr τ gave to Hadhrat Raafi Taa'I About Being an Ameer

Hadhrat Raafi Taa'i τ narrates that he accompanied Hadhrat Abu Bakr τ on an expedition and when they were returning, he asked Hadhrat Abu Bakr τ for some advice. Hadhrat Abu Bakr τ said, "Establish the Fardh salaah at its fixed hours, pay the Zakaah due on your wealth with the pleasure of your heart, fast during the month of Ramadhaan and perform pilgrimage to the House of Allaah (Hajj). Remember well that Hijrah in Islaam is an excellent virtue as is waging Jihaad in Hijrah. Also remember that you should never become an Ameer. This post of leadership that appears to be so pleasurable today will soon become so widespread that people who are not fit for it will have it. The person who becomes an Ameer shall be amongst those to experience the longest reckoning (on the Day of Qiyaamah) and also the harshest of punishment (for failing in his duties). On the other hand, the person who does not become an Ameer will be amongst those to experience the shortest reckoning and the lightest of punishment. This is because leaders are most prone to oppress the Mu'mineen and whoever oppresses the Mu'mineen has breached his pledge with Allaah since the Mu'mineen are Allaah's neighbours and His slaves. By Allaah! If even the goat or camel of your neighbour has to come to some harm, you would spend the night with swollen veins (in anger) repeatedly saying, 'My neighbour's goat!' or 'My neighbour's camel!' (More than this) Allaah has a greater right to get angry for the sake of His neighbours."[1]

The Incident that Occurred between Hadhrat Abu Bakr τ and Hadhrat Raafi τ Concerning Leadership

Hadhrat Raafi τ narrates that Rasulullaah ρ dispatched Hadhrat Amr bin Al Aas τ as commander of the army that marched to the Battle of Dhaatus Salaasil. Together with him in the army Rasulullaah ρ also sent Hadhrat Abu Bakr τ, Hadhrat Umar τ and other leading Sahabah ψ. The army proceeded until they set up camp at the two mountains of the Tay tribe. When Hadhrat Umar τ suggested that they find a guide to show them the road, the others said that the only guide can be Raafi

[1] Ibn Mubaarak in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).

bin Amr because he had been a 'rabeel'. The narrator of the Hadith says that he asked his teacher Hadhrat Taariq what a 'rabeel' was and he wads informed that a 'rabeel' was a robber who single-handedly tackles a group of people and robs them all.

Hadhrat Raafi τ narrates further, "When we had completed the expedition and returned to the place from where we had left, I had already judged Abu Bakr τ to be an excellent man, so I approached him and said, 'O man of Halaal! From amongst all your companions, I have judged you to be the best, so tell me something that will make me part of you people and just like you if I remember it.' Abu Bakr τ said, 'Can you remember your five fingers?' When I replied in the affirmative he said, 'Testify that there is none worthy of worship but Allaah the One Who has no partner, that Muhammad ε is the messenger of Allaah, establish salaah, pay Zakaah if you have wealth, perform the pilgrimage to the Kabah and fast during Ramadhaan. Can you remember this?' 'Of course,' I replied. He then added, 'And there is also something else, that you should never become the Ameer of even two persons.' I said, 'Can anyone be given command other than you veterans of Badr?' He replied, 'This post will soon spread until it reaches you and even people whose status is inferior to yours.'

Abu Bakr τ then continued, 'Verily when Allaah sent His messenger, people started entering the fold of Islaam. Amongst them were those whom Allaah had guided and who (gladly) entered Islaam. Others were those whom the sword had compelled (to accept Islaam). All these people have sought Allaah's protection and are Allaah's neighbours in his custody. When a man becomes the Ameer and the people (under his command) oppress each other, Allaah will take revenge from him if he does not give back to the oppressed what the oppressors had taken from them. This is just like the case when your neighbour's goat is taken away and you spend the entire day with swollen veins out of feeling for your neighbour. In the same way, Allaah also lends his support to His neighbours.'"

Hadhrat Raafi τ reports further, "It was a year later that Abu Bakr τ was made the Khalifah. I then rode off to meet him. I introduced myself as Raafi and reminded him where I had been his guide. When he confirmed that he remembered who I was, I said, 'You used to prevent me from becoming an Ameer and now you have mounted a much greater task as the Ameer of the entire Ummah of Muhammad ε.'

He replied, 'Indeed, because the one who does not enforce the Book of Allaah amongst the people shall earn the curse of Allaah."[1]

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The Sahabah ψ Prefer Fighting Rather than Taking Command

Hadhrat Sa'eed bin Amr bin Sa'eed bin Al Aas narrates that his uncles Hadhrat Khaalid bin Sa'eed bin Al Aas τ, Hadhrat Abaan bin Sa'eed bin Al Aas τ and Hadhrat Amr bin Sa'eed bin Al Aas τ all returned to Madinah from their posts (as governors of various districts) when they heard about the demise of Rasulullaah ρ. Hadhrat Abu Bakr τ said to them, "None are more qualified to be governors than those whom Rasulullaah ρ himself appointed (you should therefore return to your posts)." However, they replied, "We shall not command from anyone." They then returned to Shaam where all of them were martyred."[2]

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Hadhrat Abdur Rahmaan bin Sa'eed bin Yarboo narrates that when Hadhrat Abaan bin Sa'eed τ returned to Madinah, Hadhrat Umar τ said to him, "You have no right to come here and leave your post without the permission of your leader, especially under the present circumstances (when people are revolting and the enemy is ready to pounce on us). It however seems that you have no fear." Hadhrat Abaan τ replied, "I swear by Allaah that I shall never accept command from anyone after Rasulullaah ρ. If I were to accept command from anyone after Rasulullaah ρ, I would accept a post from Abu Bakr τ because of his virtue and his early entry into Islaam. However, I would still not want to accept any post of command from anyone after Rasulullaah ρ."

When Hadhrat Abu Bakr τ consulted with the Sahabah ψ about whom to send to Bahrain, Hadhrat Uthmaan τ said, "Send the person whom Rasulullaah ρ had sent to them (the people of Bahrain), the one who made them Muslims and subservient. Someone whom they will recognise, who recognises them and who knows their land." Hadhrat Uthmaan τ was referring to Hadhrat Alaa bin Hadhrami τ. Hadhrat

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[1] Tabraani. *Haythami* (Vol.5 Pg.202) has commented on the chain of narrators.
[2] Haakim, Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).

Umar τ however, refused to accept the proposal and said, "Force Abaan bin Sa'eed bin Al Aas to return because he is a man who has been there several times." Hadhrat Abu Bakr τ refused to force him saying, "I shall not do it. I cannot force a person who says that he will not accept a post of command from anyone after Rasulullaah ρ." Hadhrat Abu Bakr τ then confirmed that Hadhrat Alaa bin Hadhrami τ would be sent to Bahrain.[1]

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Hadhrat Abdullaah bin Yazeed narrates that Rasulullaah ρ once dispatched Hadhrat Amr bin Al Aas τ as commander of a military expedition that included Hadhrat Abu Bakr τ and Hadhrat Umar τ. When they reached the place where the battle was to be fought, Hadhrat Amr bin Al Aas τ issued the command that no fires were to be lit. This angered Hadhrat Umar τ and he was about to object when Hadhrat Abu Bakr τ stopped him and said to him, "Rasulullaah ρ has made him your commander because of his knowledge of warfare." Hadhrat Umar τ then simmered down.[2]

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Hadhrat Urwa bin Zubayr τ narrates that Rasulullaah ρ once sent Hadhrat Amr bin Al Aas τ (as Ameer) on a military expedition to the rural towns of Shaam, where the Battle of Dhaatus Salaasil was fought. The towns were those of the Banu Baliy tribe, the Banu Abdullaah tribe and the Banu Qudaa'ah tribe next to them. It was from the Banu Baliy tribe that the maternal uncles of Aas bin Waa'il hailed (Aas bin Waa'il was the father of Hadhrat Amr bin Al Aas τ). When Hadhrat Amr bin Al Aas τ arrived at the place, he was apprehensive of the large numbers of the enemy and sent a message to Rasulullaah ρ asking for reinforcements.

Rasulullaah ρ prepared the early Muhaajireen for the task and amongst the most senior Muhaajireen who got ready for the task were Hadhrat Abu Bakr τ and Hadhrat Umar τ. Rasulullaah ρ appointed Hadhrat Abu Ubaydah bin Jarraah τ as their Ameer and when they met Hadhrat Amr bin Al Aas τ, he said to them, "I am your Ameer now for I had sent the

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133).

[2] Bayhaqi (Vol.9 Pg.41). Haakim has reported the narration from Hadhrat Abdullaah bin Buraydah who narrates from his father that Rasulullaah ρ had dispatched Hadhrat Amr bin Al Aas τ as commander of the expedition that fought the Battle of Dhaatus Salaasil. The rest of the report is the same. The chain of narrators are reliable, as confirmed by Imaam Dhahabi.

message to Rasulullaah ρ asking for you to come here as reinforcements. However, the group of Muhaajireen said, "You may be the Ameer of your army, but our Ameer is Abu Ubaydah τ." Hadhrat Amr bin Al Aas τ reiterated what he said by saying, "." Hadhrat Amr bin Al Aas τ reiterated what he said by saying, "You are only the reinforcements that I had requested."

Hadhrat Abu Ubaydah τ was a man of excellent character and very soft-hearted. When he saw what was happening, he said, "You ought to know O Amr that the parting instruction Rasulullaah ρ gave to me was, 'When you reach your companion, cooperate with him.' I shall therefore obey you even if you wish to disobey me." With this, Hadhrat Abu Ubaydah τ handed over the commend to Hadhrat Amr τ.[1]

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[1] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273). as quoted in *Kanzul Ummaal* (Vol.5 Pg.310), Ibn Asaakir has also reported the narration but instead of the saying "the rural towns of Shaam" he mentions "the east of Shaam".
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Hadhrat Abu Ubaydah τ was a man of excellent character and very soft-hearted. When he saw what was happening, he said, "You ought to know O Amr that the parting instruction Rasulullaah ρ gave to me was, 'When you reach your companion, cooperate with him.' I shall therefore obey you even if you wish to disobey me." With this, Hadhrat Abu Ubaydah τ handed over the commend to Hadhrat Amr τ.[1]

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Hadhrat Abu Saalih Ghifaari narrates that there was an extremely old blind lady living on the outskirts of Madinah whom Hadhrat Umar τ used to regularly visit at night. He would go there to fetch water for her (from the well) and do other chores for her. However, whenever he got to her, he would find that someone else had beat him there and had already seen to her needs. He went to her many times only to find that he was not the first to get there. (One day) He sat in wait for the person (who always beat him) and found that the person was Hadhrat Abu Bakr τ. Hadhrat Abu Bakr τ would tend to the old lady even though he was the Khalifah. Hadhrat Umar τ exclaimed, "By my life! It could only be you!"[2]

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Hadhrat Abu Qataadah τ reports, "After we had left with Rasulullaah ρ for the Battle of Hunayn and met with the enemy, we suffered a temporary defeat. When I saw a man from the Mushrikeen overpowering one of the Muslims, I used my sword to strike his subclavian vein (on the shoulder) from behind. My blow cut through his armour and he turned to me. He then grabbed hold of me and started squeezing me so hard that I could get the smell of death. Fortunately, (because he had lost a lot of blood,) death overcame him and he let go of me. I then met Hadhrat Umar τ and asked, 'What has happened to the people (Why did the Muslims suddenly flee)?' He replied, 'It was the command of Allaah.' (However, the Muslims then regrouped and fought back to defeat the Mushrikeen). When the Muslims returned (from the battlefield,) Rasulullaah ρ sat down and said, 'Whoever killed someone and has a witness to testify shall have the possessions of the dead man.' I stood up and asked, 'Who will testify for me?' (When I received no response) I sat down again. When Rasulullaah ρ repeated

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[1] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273). as quoted in *Kanzul Ummaal* (Vol.5 Pg.310), Ibn Asaakir has also reported the narration but instead of the saying "the rural towns of Shaam" he mentions "the east of Shaam".

[2] Khateeb, as quoted in *Kanzul Ummaal* (Vol.4 Pg.347).

the announcement, I again stood up and asked, 'Who will testify for me?' (When I again received no response) I sat down. Rasulullaah ρ repeated the announcement and again I stood up and asked, 'Who will testify for me?' (When I received no response this time) I sat down yet again. When Rasulullaah ρ again repeated the announcement, I stood up. Rasulullaah ρ asked, 'What is the matter, O Abu Qataadah?' After I had informed him of the incident, someone said, 'He had spoken the truth and the dead man's possessions are with me. O Rasulullaah ρ! Satisfy him on my behalf (give him something else so that I may keep the possessions).' Hadhrat Abu Bakr τ then said, 'Never! By Allaah! In that case, whenever one of the lions of Allaah fight for Allaah and His Rasool ρ, should he give you what is taken from the enemy?' Rasulullaah ρ confirmed what was said by saying, 'He is right. Hand over the possessions.' The man handed me the possessions and with it I bought an orchard in the Banu Salma district. This was the first time that I had received any wealth as a Muslim."

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Hadhrat Abdullaah bin Amr bin Al Aas τ reports that Hadhrat Abu Bakr τ stood up one Friday and announced, "Bring the Zakaah camels tomorrow morning so that we may distribute them. Remember that none should come to see us without permission." A woman said to her husband, "Take this rein (to be given with the camels to the poor). Perhaps Allaah shall make it a means of providing a camel for us." The man arrived at a time when Hadhrat Abu Bakr τ and Hadhrat Umar τ were with the camels and entered (the enclosure) with them. Hadhrat Abu Bakr τ turned around and asked, "Who allowed you to come here?" Hadhrat Abu Bakr τ then took the rein from the man and hit him with it. After he had completed distributing the camels, Hadhrat Abu Bakr τ summoned the man and handing him the rein, said, "Take your revenge." Hadhrat Umar τ quickly intervened and said, "By Allaah! He should not take revenge from you. You should not make this a custom (that people should take revenge from an Ameer who needs to teach a lesson to people)." Hadhrat Abu Bakr τ said, "Then who will defend me in Allaah's court on the Day of Qiyaamah?" Hadhrat Umar τ replied, "Compensate him somehow." Hadhrat Abu Bakr τ the instructed his slave to give the man a riding camel together with its carriage and blanket. In addition to this, he also gave him five Dinaars (gold coins). In this manner, Hadhrat Abu Bakr τ secured the man's pardon.[1]

[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.127).
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Hadhrat Dahhaak reports that Hadhrat Abu Bakr Siddeeq τ once saw a bird perched on a tree and said, "How fortunate you are, O bird! By Allaah! I wish I had been like you. You perch on trees, eat fruit and then fly off without (fear of) any reckoning or punishment. By Allaah! I wish that I was a shrub on the roadside that a passing camel takes into its mouth, chews and then swallows to eventually emerge as dung. I wish I had never been a human (with worries of reckoning and punishment)."[1]

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Another narration also from Hadhrat Dahhaak bin Muzaahim states that Hadhrat Abu Bakr τ was once looking at a sparrow when he said, "How fortunate are you, O sparrow. You eat from the fruit, fly amongst the trees and have no (worries of) reckoning or punishment. By Allaah! I wish that I had been a sheep that some family fattens and when I eventually become as big and fat as I possibly can be, they slaughter me. Thereafter, they roast a part of me, dry parts of me and then eat me. They then dispose of me as excrement in the toilet. I wish that I was never created as a human being."[2]

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Yet another narration quotes that Hadhrat Abu Bakr τ said, "I wish that I had been a hair on the body of a Mu'min."[3]

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The Advice that Hadhrat Abu Bakr τ gave to Hadhrat Umar τ when He intended to Appoint him as his Successor

Hadhrat Aghar from the Banu Maalik tribe reports that when Hadhrat Abu Bakr τ decided to appoint Hadhrat Umar τ as his successor, he send for him. When Hadhrat Umar τ came, Hadhrat Abu Bakr τ said to him, "I am summoning you to a duty that tires the person it is

[1] Ibn Abi Shaybah, Hannaad and Bayhaqi.
[2] Ibn Fathaway in his *Wajal*.
[3] Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.361).

entrusted to. O Umar! Fear Allaah by obeying Him and obey Him by fearing Him because the one who fears Allaah is safe (from fears) and protected (from all harm). You should also understand that (whatever you do in) this position will be presented before Allaah (for reckoning). None is worthy of this post except the one who fulfils it rights. None of the hopes of a person is realised when he commands people to do what is right while he engages in wrong and who enjoins good while doing evil. All this person's deeds will soon be wasted (will not benefit him in the Aakhirah). Therefore, if you are appointed as the Ameer of the people, you should do your best to keep your ands dry of their blood, your stomach empty of their wealth and your tongue free of their honour. There is no power (to do good) except from Allaah."[1]

The Advice that Hadhrat Abu Bakr τ gave on his deathbed about the Appointment of Hadhrat Umar τ as his Successor and his Advice to Hadhrat Umar τ

Hadhrat Saalim bin Abdullaah bin Umar τ narrates that when death came to Hadhrat Abu Bakr τ, he gave the following parting advices:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

This is a parting request from Abu Bakr that he is making during his final moments in this world as he is leaving it and during his initial moments in the Aakhirah as he enters it. This is a time when a Kaafir accepts Imaan, a sinner develops fear for Allaah and even a liar speaks the truth. I have appointed Umar bin Khattaab as my successor. If he exercises justice, then this has always been my expectation of him. However, if he changes and oppresses, then my intentions have only been god and I have no knowledge of the unseen.

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ

Shortly *(after death)* **the oppressors** *(wrongdoers)* **will come to know to which place they will return** *(Jahannam)*." {Surah Shu'araa, verse 227}

[1] Tabraani. *Haythami* (Vol.5 Pg.198) has commented on the chain of narrators, as has Haafidh Mundhiri in *Targheeb wat Tarheeb* (Vol.4 Pg.15).

Hadhrat Abu Bakr τ then sent for Hadhrat Umar τ. (When he arrived) Hadhrat Abu Bakr τ called him in and said, "O Umar! There are those who hate you as well as those who love you. It is however, a very old practice for people to hate good and to love evil." Hadhrat Umar τ interjected, "I have no need for Khilaafah." "But the Khilaafah has a need for you," added Hadhrat Abu Bakr τ. Hadhrat Abu Bakr τ then continued, "You have seen Rasulullaah ρ and spent time in his company. You have also seen how he gave preference to us over himself. In fact, we used to actually give his family what was left over from that which came to us from him (he gave us before even giving his family). Then you have also seen me and spent time in my company. I have only been following in the footsteps of the one who passed before me. By Allaah! I am not sleeping and dreaming this nor am I in doubt about I am seeing. I shall also not turn off the course I am taking. O Umar! Take note that Allaah has a right during the night that He does not accept during the day and a right during the day that He does not accept during the night. The scales of those with heavy scales on the Day of Qiyaamah have only become heavy because they have always followed the truth. It is also the right of the scales to weigh heavily when they contain nothing but the truth. On the other hand, the scales of those with light scales on the Day of Qiyaamah have only become light because they have always followed falsehood. It is also the right of the scales to be light when they contain nothing but falsehood. The first thing that I wish to warn you about is your own self. I also wish to warn you about the people because their eyes are always envious and their desires have swollen. However, when they are disgraced (because of these evil traits), they become alarmed, so beware of becoming a cause of this. They will always remain in awe of you as long as you fear Allaah. This is my parting advice. I now wish you peace."[1]

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The Narration of Hadhrat Abdur Rahmaan bin Saabit and Others About the Advice that Hadhrat Abu Bakr τ gave to Hadhrat Umar τ Before his death

[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.146).
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Hadhrat Abdur Rahmaan bin Saabit, Hadhrat Zaid bin Zubayd bin Haarith and Hadhrat Mujaahid all report that when death approached Hadhrat Abu Bakr τ, he summoned Hadhrat Umar τ and said, "Fear Allaah, O Umar! Take note that Allaah has some acts (owing to Him) during the night that He does not accept during the day and some acts (owing to Him) during the day that He does not accept during the night. Also note that Allaah does not accept Nafl acts until the Faraa'idh are fulfilled. The scales of those with heavy scales on the Day of Qiyaamah have only become heavy because they have always followed the truth in this world and have had high regard for it. It is also the right of a scale in which the truth is placed tomorrow that it should weigh heavily. On the other hand, the scales of those with light scales on the Day of Qiyaamah have only become light because they have always followed falsehood in this world and have made light of it. It is also the right of a scale in which falsehood is placed tomorrow that it should weigh lightly. Where Allaah has made mention of the people of Jannah, He has mentioned the best of their deeds and overlooked their sins. Whenever I think of them, I say, 'I fear that I may never join them.' Wherever Allaah has also made mention of the people of Jahannam, He has mentioned them by the worst of their actions and rejected their good deeds. Whenever I think of them, I say, 'I fear that I may be from amongst them.' Allaah has mentioned verses of mercy and verses of punishment so that Allaah's servant should become hopeful (of Allah's mercy) and fearful (of His punishment). Never entertain false hopes in Allaah (by continuing with sin in the hope that you would be forgiven) but also never lose hope in Allaah's mercy. Never throw yourself into destruction by the doings of your own hands. If you remember this advice of mine, there will never be an unseen thing more beloved to you than death, which will certainly come to you. However, if you put it to waste, there will never be an unseen thing more hated to you than death, which you will never be able to escape."[1]

[1] Ibn Mubaarak, Ibn Abi Shaybah, Hannaad, Ibn Jareer and Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.363).

The Advice that Hadhrat Abu Bakr τ Gave to Hadhrat Amr bin Al Aas τ and Others

The Advice Hadhrat Abu Bakr τ gave to Hadhrat Amr bin Al Aas τ when He Appointed him Commander of the Armies Proceeding to Shaam

Hadhrat Abdullaah bin Abu Bakr bin Muhammad bin Amr bin Hazm ψ narrates that Hadhrat Abu Bakr τ had resolved to combine the armies marching to Shaam. The first of the commanders to march was Hadhrat Amr bin Al Aas τ. Hadhrat Abu Bakr τ had instructed him to pass Eela en route to Palestine. His army numbered three thousand and consisted of many Muhaajireen and Ansaar. (When seeing them off) Hadhrat Abu Bakr τ walked by the side of Hadhrat Amr τ's animal and advised him saying, "O Amr! Fear Allaah in private and in public and be feel shame before Him because He sees you and the actions you do. As you can see, I have put you ahead of people who are your seniors and who are more valuable to Islaam and the Muslims that you are. You should therefore act for the Aakhirah and do everything to please Allaah. Be a father towards the people and never disclose their secrets. Suffice yourself with their apparent condition and apply yourself to your task. Be steadfast when you meet the enemy in battle and never show cowardice. Give importance to (eradicating) misappropriation of the booty and punish people for it. Keep your talk brief when you address your people and as long as you keep yourself straight, your subordinates will also remain straight."[1]

The Advice Hadhrat Abu Bakr τ Gave to Hadhrat Amr bin Al Aas τ and to Hadhrat Waleed bin Uqaba τ

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Abu Bakr τ once wrote a letter to Hadhrat Amr bin Al Aas τ and to Hadhrat Waleed bin Uqaba τ, both of whom were appointed to collect half the Zakaah of the Qudaa'ah tribe. When he dispatched them to collect the Zakaah,

[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133). Ibn Asaakir (Vol.1 Pg.129) has also reported the narration.

Hadhrat Abu Bakr τ saw them off and gave both of them the same advice. He said, "Fear Allaah in private and in public because whoever fears Allaah, Allaah will create for him an exit (from every difficulty) and provide for him from sources he does not expect. Whoever fears Allaah, Allaah will annul his sins and grant him an immense reward. This is because Taqwa is the best thing about which Allaah's servants encourage each other. You are in a path from amongst the paths of Allaah. You so not have the scope of compromising, dropping measures and being negligent concerning those matters that ensure the stability of your Deen and the best interests of your duty. You should therefore never weaken and never be careless."[1]

The Letter Hadhrat Abu Bakr τ Wrote to Hadhrat Amr bin Al Aas τ Concerning Hadhrat Khaalid bin WAleed τ

Hadhrat Muttalib bin Saa'ib bin Abu Wadaa'ah τ narrates that Hadhrat Abu Bakr τ wrote the following letter to Hadhrat Amr bin Al Aas τ:

I have written to Khaalid bin Waleed to march to you as to reinforce you. So when he comes to you, you should behave well with him and never assert your authority over him. You should also never make any decisions without him merely because I have placed you ahead of him and others (by making you the Ameer). Consult with the others and never oppose their views."[2]

The Narration of Ibn Sa'd About the Advice Hadhrat Abu Bakr τ Gave to Hadhrat Amr bin Al Aas τ

Hadhrat Abdul Hameed bin Ja'far narrates from his father that Hadhrat Abu Bakr τ said to Hadhrat Amr bin Al Aas τ, "I have appointed you as Ameer of all the people you pass, the Baliy tribe, the Udhra tribe , the remaining branches of the Qudaa'ah tribe and all the other remnants of Arab tribes. Encourage them to wage Jihaad in the path of Allaah and motivate them for this. Provide transport and provisions for those of them who follow you and foster a bond between them. Treat every

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[1] Ibn Jareer Tabari (Vol.4 Pg.29). Ibn Asaakir (Vol.1 Pg.132) has also reported a similar narration.
[2] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133).

tribe according to their status and keep their quarters separate (from other tribes)."[1]

The Advice Hadhrat Abu Bakr τ gave to Hadhrat Shurahbeel bin Hasanah τ

Hadhrat Muhammad bin Ibraheem bin Haarith Taymi τ reports that when Hadhrat Abu Bakr τ relieved Hadhrat Khaalid bin Sa'eed of his duties, he gave the following advice to Hadhrat Shurahbeel bin Hasanah τ, who was also one of the Muslim governors:

"Give due regard to Khaalid bin Sa'eed and acknowledge the rights he has over you just as you would like him to acknowledge the rights you have over him had he been the governor over you. You know well the status he has in Islaam and that at the time when Rasulullaah ρ passed away, he had been a governor for Rasulullaah ρ. Although I had planned to reinstate him as governor, I later decided to relieve him of the post. Perhaps this will be better for his Deen because I do not envy the governorship of any person. When I gave him the choice of choosing a commander from all the army commanders, he chose you over even his own cousin. If you are ever faced with a matter that requires the advice of a pious and well-wishing person, let the first person you consult be Abu Ubaydah bin Jarraah. Thereafter, consult Mu'aadh bin Jabal and the third should be Khaalid bin Sa'eed. In these men you will certainly find excellent counsel and good results. Beware of ever implementing your opinion without taking theirs and of concealing any intelligence from them."[2]

The Advice Hadhrat Abu Bakr τ gave to Hadhrat Yazeed bin Abu Sufyaan τ

Hadhrat Haarith bin Fadhl reports that when Hadhrat Abu Bakr τ gave the flag to Hadhrat Yazeed bin Abu Sufyaan τ (appointed him commander of the army), he said to him, "O Yazeed! You are youthful person who is thought well of on account of an act that you have been observed doing in private. I have decided to put you to a test and to

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133). Ibn Asaakir (Vol.1 Pg.129) has also reported the narration.
[2] Ibn Sa'd (Vol.4 Pg.70), as quoted in *Kanzul Ummaal* (Vol.3 Pg.134).

take you away from your family, so carefully watch yourself and how you exercise your authority. I shall also be informed about you. Should you do well, I shall promote you and should you botch-up, I will have to dismiss you. I am now appointing you to the post of Khaalid bin Sa'eed."

Hadhrat Abu Bakr τ then briefed Hadhrat Yazeed bin Abu Sufyaan τ about the mission ahead. He said, "I advise you to treat Abu Ubaydah bin Jarraah well. You well recognise his status in Islaam and that Rasulullaah ρ said, 'Every Ummah has a trustworthy person and the trustworthy person of this Ummah is Abu Ubaydah bin Jarraah.' You should therefore acknowledge his virtue and his being one of the earliest Muslims. You should also show due regard to Mu'aadh bin Jabal. You know well the battles he fought with Rasulullaah ρ and that Rasulullaah ρ said, '(On the Day of Qiyaamah) He (Hadhrat Mu'aadh τ) would come ahead of the Ulema holding a distinguished position.' You should therefore never make a decision without the two of them for they will never fail to give you good advice."

Hadhrat Yazeed τ asked, "O Khalifah of Rasulullaah ρ! Do advise the two of them about their behaviour with me as you have advised me about them." Hadhrat Abu Bakr τ said, "I shall not fail to advise them about their behaviour towards you." Hadhrat Yazeed τ then gave the following du'aa, "May Allaah shower His mercy on you and may Allaah grant you the best rewards on behalf of Islaam."[1]

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Hadhrat Yazeed bin Abu Sufyaan τ narrates that Hadhrat Abu Bakr τ called him and said, "O Yazeed! The worst that I fear from you is that you might give preference to your relatives when appointing people to posts of leadership. Rasulullaah ρ said, 'Whoever is given charge over the affairs of the Muslims and then wrongfully appoints someone to any post over the people merely because of his love for the person, Allaah's curse will be on him and Allaah will neither accept any of his Fardh or Nawaafil until Allaah enters him into Jahannam. Whoever gives the wealth of his brother to another person merely because of his love for him, Allaah's curse will be on him (or Allaah's protection will take leave from him)."[2]

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.132).

[2] Ahmad, Haakim, Mansoor bin Shu'ba Baghdaadi in his *Arba'een*, who has commented on the chain of narrators, as did Allaama Ibn Katheer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143). *Haythami* (Vol.5 Pg.232) has also commented on the chain of narrators.
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Ibn Sa'd has combined Ahadeeth reported by Hadhrat Abdullaah bin Umar τ, Hadhrat Aa'isha رضي الله عنها, Hadhrat Sa'eed bin Musayyib and others to relate that people pledged their allegiance to Hadhrat Abu Bakr τ on the day that Rasulullaah ρ passed away, which was Monday 12th Rabee-ul Awwal 11 A.H. He was then living in the area of Sunh with his wife Hadhrat Habeebah bint Khaarija bin Zaid bin Abu Zuhayr who belonged to the Haarith bin Khazraj tribe. He lived in a tent woven from animal hairs and did not add to this until he moved to his house in Madinah. He continued living here in Sunh for six months after becoming the Khalifah and would walk in the mornings to Madinah. He sometimes also rode to Madinah on his horse and he wore only a loin cloth and a shawl that was dyed a reddish colour. He would come to Madinah to lead the people in salaah and return to his family in Sunh after performing the Isha salaah. Whenever he came, he would lead the people in salaah but when he could not make it, Hadhrat Umar τ would lead the salaah. On Fridays he used to remain at home during the morning to apply henna to his head and beard and then arrive (in Madinah) at the time of the Jumu'ah salaah when he would lead the people in salaah.

He was a businessman by trade and would proceed to the marketplace every morning to buy and sell. He also had a flock of goats that would come to him in the evenings. He sometimes took them out himself for grazing and sometimes had someone else graze them. He used to milk goats for the people of his locality so when he became the Khalifah, a little girl said, "Now there will be none to milk our animals." When he heard her saying this, Hadhrat Abu Bakr τ said, "Why not! I swear by my life that I shall definitely still milk for you. I hope that what I have entered into will never change the personality I always had." He then continued milking for the people and would sometimes say to the little girl of the locality, "Dear girl! Would you like me to make the milk foamy or without foam?" At times she would ask for foamy milk while at times she asked for it to have no foam. He then did exactly as she asked.

In this way, he stayed in Sunh for six months, after which he moved into Madinah. When he started living there, he thought about his post and said, "By Allaah! The affairs of the people can never be set right if I am to continue with my trade. Their affairs can be rectified only if I
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free myself from trade and look into their matters. However, my family still needs their necessities." He then left trade and drew from the public treasury only what he required for himself and his family for each day and what he needed for performing Hajj and Umrah. Those in charge of the public treasury fixed an amount of six thousand Dirhams per annum for him.

When he was on his deathbed, Hadhrat Abu Bakr τ said, "Return to the public treasury whatever of its money we have in out possession because I do not wish to derive any benefit from it." He also instructed that a certain piece of land he owned should be given to the Muslims (the public treasury) in lieu of the money he had been using from there. (After he passed away) The land, a milk-giving camel, a slave who sharpened swords and a shawl valued at five Dirhams were all handed over to Hadhrat Umar τ. Hadhrat Umar τ said, "Abu Bakr τ has set a difficult example for his successors to follow."

In the year 11 A.H., Hadhrat Abu Bakr τ appointed Hadhrat Umar τ as the Ameer of Hajj and performed Umrah in Rajab of the year 12 A.H. Hadhrat Abu Bakr τ arrive din Makkah at midmorning and when he went to his residence, (his father) had Abu Quhaafa τ was sitting at the door talking to some youngsters. When someone said to him that his son had arrived, Hadhrat Abu Quhaafa τ quickly started to stand up. Hadhrat Abu Bakr τ hurried to seat his camel and jumped off while it was still standing as he said, "Do not stand, dear father!" He then met his father, hugged him and kissed him between his eyes. The old man then burst out crying out of joy at his son's arrival.

The governor of Makkah Hadhrat Attaab bin Usayd τ, Suhayl bin Amr τ, Ikrama bin Abu Jahal τ and haarith bin Hishaam τ all came to greet Hadhrat Abu Bakr τ saying, "As Salaamu Alaykum, O Khalifah of Rasulullaah ρ!" When they all shook his hands and when they spoke of Rasulullaah ρ, Hadhrat Abu Bakr τ started weeping. When they all greeted Hadhrat Abu Quhaafa τ, he said, "O Ateeq (a title of Hadhrat Abu Bakr τ)! These are all leaders, so do treat them well." Hadhrat Abu Bakr τ said, "Dear father! There is no power (to do good) and no strength (to abstain from evil) except with the help of Allaah. I have been charged with an extremely great task which I have no power to fulfil without the assistance of Allaah."

He then entered the house, took a bath and then emerged. When his companions started following him, he bade them to disperse telling

them, "Walk calmly (there is no need to stay behind me)." People started meeting him and walking with him. As they sympathised with him over the demise of Rasulullaah ρ, he wept bitterly. When he reached the Kabah, he threw his upper garment under his right shoulder (so that it is exposed), kissed the Black Stone and then completed seven circuits around the Kabah. Thereafter, he performed two Rakaahs salaah and returned to the house.

Hadhrat Abu Bakr τ came out again at the time Zuhr and again performed Tawaaf. He then sat close to Daarun Nadwa and said, "Is there anyone who wishes to lodge a complaint of injustice or who wants to demand a right?" However, no one came forward and they all praised their governor. He then performed the Asr salaah and remained sitting for the people to greet him. Thereafter, he left for Madinah.

When Hajj arrived in 12 A.H., Hadhrat Abu Bakr τ led the people in Hajj. He performed the Ifraad Hajj (donned the Ihraam only for Hajj and not for Umrah) and appointed Hadhrat Uthmaan bin Affaan τ as his deputy in Madinah.[1]

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The Statement of Hadhrat Umar τ Concerning how Hadhrat Abu Bakr τ was Always in the lead when it Came to Spending in Charity

Hadhrat Umar τ says, "Rasulullaah ρ once instructed us to spend in charity at a time when I happened to have a considerable sum of wealth with me. I therefore said to myself, 'If there be any day when I shall beat Abu Bakr τ (at spending in the path of Allaah), it shall be this day.' I then brought half of all my wealth. Rasulullaah ρ asked, 'What have you left for your family?' 'I have left something for them, 'I responded. Rasulullaah ρ repeated, 'What have you left for them?' I said, 'I have left with them as much as I have brought.' Abu Bakr τ then arrived with everything that he possessed. When Rasulullaah ρ asked him what he had left for his family, he replied, 'I have left (the pleasure of) Allaah and His Rasool ρ for them.' It was then that I declared that I will never be able to beat him at anything afterwards."[2]

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[1] Ibn Sa'd (Vol.3 Pg.131). Allaama Ibn Katheer has stated that the chain of narrators is sound, that numerous other narrations support the content and that it has been widely accepted.
[2] Abu Dawood, Tirmidhi, Daarmi, Haakim, Bayhaqi, Abu Nu'aym in his *Hilya* and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.347).
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Hadhrat Abdur Rahmaan bin Ka'b bin Maalik narrates that Hadhrat Mu'aadh bin Jabal τ was an extremely generous, youthful and handsome man who was amongst the most righteous persons of his tribe. He never kept anything back and would continue taking loans (to assist others) until all his wealth was tied up in debt. He then approached Rasulullaah ρ to request his creditors to write off the debts, but (when Rasulullaah ρ did so) they all refused. If there was anyone through whose intercession they would have written off any other person's debt, it would have been through the intercession of Rasulullaah ρ. Rasulullaah ρ then sold all of Hadhrat Mu'aadh τ's possessions to repay his debts until he was left with absolutely nothing.

During the year that Makkah was conquered, Rasulullaah ρ dispatched Hadhrat Mu'aadh τ as governor of a region of Yemen so that he may have the opportunity of recovering his losses. Hadhrat Mu'aadh τ then stayed in Yemen as the governor and was the first person to ever use Allaah's wealth (Zakaah funds) to trade with. There he earned a considerable amount of wealth and it was during this period that Rasulullaah ρ passed away.

When Hadhrat Mu'aadh τ returned to Madinah, Hadhrat Umar τ said to Hadhrat Abu Bakr τ, "Send for that man (Hadhrat Mu'aadh τ) and take away the wealth he has except for that amount which he requires to survive." Hadhrat Abu Bakr τ said, "Unless he gives it of his own accord, I cannot take anything away from him because Rasulullaah ρ had sent him to recover his losses." When Hadhrat Abu Bakr τ refused to submit to his request, Hadhrat Umar τ himself went to Hadhrat Mu'aadh τ and informed him of his intentions. Hadhrat Mu'aadh τ responded by saying, "Since Rasulullaah ρ had sent me so that I may recover my losses, I do not have to do this." (Since Hadhrat Mu'aadh τ had paid back the capital he took from the Zakaah funds, he felt entitled to the profits he earned. Hadhrat Umar τ was of the opinion that although Hadhrat Mu'aadh τ could use what he needed, the excess was to be returned to the public whose money was a means to the profits).

When Hadhrat Mu'aadh τ met Hadhrat Umar τ some time later, he said, "I have obeyed you and have done as you instructed me. I saw in a dream that I was surrounded by water and was in danger of drowning
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when you rescued me, O Umar." Hadhrat Mu'aadh τ then went to Hadhrat Abu Bakr τ and related the incident to him. He (disclosed all his assets and) swore that he would not hide anything, even disclosing the whip that he owned. Hadhrat Abu Bakr τ said, "By Allaah! I shall take none of this from you. You may have it all as a gift." Hadhrat Umar τ said, "Now this is good for you and permissible." Hadhrat Mu'aadh τ thereafter left for Shaam.[1]

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Hadhrat Abdullaah bin Mas'ood τ reports that after the demise of Rasulullaah ρ, the people appointed Hadhrat Abu Bakr τ as his successor. Rasulullaah ρ had appointed Hadhrat Mu'aadh τ as governor of Yemen and it was in the year that Hadhrat Abu Bakr τ had appointed Hadhrat Umar τ as the Ameer of Hajj that Hadhrat Umar τ met Hadhrat Mu'aadh τ in Makkah. Noticing several slaves with Hadhrat Mu'aadh τ, Hadhrat Umar τ asked, "Who are these people?" Hadhrat Mu'aadh τ replied, "The people of Yemen gave these as a gift to me while the others are for Abu Bakr τ." Hadhrat Umar τ said, "I think that you should rather give them all to Abu Bakr τ."

When the two men met again the following day, Hadhrat Mu'aadh τ said, "O Ibn Khattaab! When you saw me last night I was heading for the fire of Jahannam, but you grabbed hold of my waist (to save me by advising me to give all the slaves to Hadhrat Abu Bakr τ). I now feel that I should do as you say." Hadhrat Mu'aadh τ then brought all the slaves to Hadhrat Abu Bakr τ saying, "These have been given as gifts to me, while the others are yours." Hadhrat Abu Bakr τ said, "We have authorised your gifts for you (you may have them for yourself)." Hadhrat Mu'aadh τ then proceeded to perform his salaah and the slaves all performed salaah behind him. He then asked them, "For whom are you performing salaah?" "For Allaah," they replied. Hadhrat Mu'aadh τ said, "Then you are all for Allaah." Saying this, he set them all free.[2]

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The Spending of Hadhrat Abu Bakr τ

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[1] Abdur Razzaaq and Ibn Rahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).
[2] Haakim (Vol.3 Pg.272), narrating from reliable sources, as confirmed by Dhahabi.

His Spending on the Occasion of the Hijrah and the Incident between Hadhrat Abu Quhaafa τ and Hadhrat Asmaa رضي الله عنها

Hadhrat Asmaa رضي الله عنها says, "When (my father) Abu Bakr τ left with Rasulullaah ρ (for Hijrah), Abu Bakr τ took along all the money he had, which amounted to five or six thousand Dirhams. My grandfather Abu Quhaafa τ who had lost his sight then came home. He said, 'By Allaah! I expect that together with alarming you by himself leaving, Abu Bakr has also alarmed you with his money (by taking it all along with him).' I said, 'Not at all, dear grandfather. He has left plenty of money with us.' I then gathered some stones and placed them in the dish in which my father usually put his money. Thereafter, I covered it with a cloth and took his hand saying, 'Here, grandfather. Put your hand on this money.' He put his hand on it and (thinking that it was Dirhams) said, 'Then there is no problem. If he has left this money for you, he has done very well. There should be sufficient money here to see to your needs.' By Allaah! My father had not left a thing for us but all that I wished to do by this was to put the old man's heart at rest."[1]

The narration has already passed in which it is stated that Hadhrat Abu Bakr τ spent all of his four thousand Dirhams for the Tabook expedition.

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Hadhrat Umayr bin Salama Duwali τ narrates that Hadhrat Umar τ was sleeping under a tree at midday when a Bedouin lady arrived in Madinah. She searched around (for someone to assist her) and eventually approached Hadhrat Umar τ (not knowing that he was the Ameerul Mu'mineen). She then said to him, "I am a poor woman with two children. The Ameerul Mu'mineen Umar bin Khattaab had sent Muhammad bin Maslama to collect Zakaah (in our area) but he did not give my anything. Perhaps you could intercede before him on our behalf. May Allaah have mercy on you."

Hadhrat Umar τ shouted for (his servant) Yarfa to summon Hadhrat Muhammad bin Maslama τ. The lady said, "It may have been more helpful to me if you had taken me to him." Hadhrat Umar τ put her heart at rest by saying, "Inshaa Allaah, he will soon fulfil your need."

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[1] Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.179). Ahmad and Tabraani have reported a similar narration but *Haythami* (Vol.6 Pg.59) has commented on the chain of narrators.
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Hadhrat Yarfa went to Hadhrat Muhammad bin Maslama τ and told him to respond to the call of Hadhrat Umar τ. Hadhrat Muhammad bin Maslama τ came to Hadhrat Umar τ and said, "As Salaamu Alayka, O Ameerul Mu'mineen!" The lady felt embarrassed (when she realised that it was the Ameerul Mu'mineen himself whom she was talking to).

Hadhrat Umar τ then said, "By Allaah! I spare no pains to ensure that I select the best man (for any task). What answer will you give when Allaah asks you about this lady?" When he heard this, the eyes of Hadhrat Muhammad bin Maslama τ filled with tears. Hadhrat Umar τ then continued, "Allaah had sent His Nabi ρ to us and we believed in him and followed him. He did as Allaah commanded him and gave the Zakaah funds to those poor people who deserved it. This he continued doing until Allaah took him away. Thereafter, Allaah appointed Abu Bakr τ as his successor and he followed the Sunnah of Rasulullaah ρ until Allaah took him away as well. Allaah then made me his successor and I have always done my best to select the very best of you (to collect and distribute the Zakaah funds). When I send you again, ensure that you give this lady her share for the year as well as her share for the previous year. In fact, I do not even know whether I would be sending you at all."

Hadhrat Umar τ then sent for a camel for the lady and also gave her some flour and oil. He said to her, "Take this until you meet us at Khaybar because we intend coming there." When she came to Hadhrat Umar τ at Khaybar, he called her forward and gave her two more camels saying, "Take this, for it will suffice for your needs until Muhammad comes to you again. I have already instructed him to give you your dues for the year as well as for the previous year."[1]

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Hadhrat Dhukayn bin Sa'eed Khath'ami τ reports that they were four hundred and forty people who approached Rasulullaah ρ for food. Rasulullaah ρ instructed Hadhrat Umar τ to give them some food, but he submitted, "O Rasulullaah ρ! I have only that much which would suffice for my children and I during the four months of summer (it would not be enough for these people)." Rasulullaah ρ repeated the instruction and Hadhrat Umar τ said, "I hear and obey you, O Rasulullaah ρ!" Hadhrat Umar τ left with the people and took them to

[1] Abu Ubayd in his *Amwaal*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.319).
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an upstairs room where he took out the key from his waist string and opened the door. In the room there was a heap of dates that resembled a baby camel that was sitting down. Hadhrat Umar τ told the people to help themselves and each of them took as much as they needed. Hadhrat Dhukayn τ says, "I was the last of the lot and when I looked (at the dates), it appeared as if we had not reduced the number of dates at all."[1]

Another narration of Hadhrat Dhukaym τ

Hadhrat Dhukayn τ says, "We were four hundred people when we asked Rasulullaah ρ for food." The narration is then that same as the above narration but with the difference that Hadhrat Umar τ said (to Rasulullaah ρ), "I have nothing besides a few *Saa* of dates that would suffice only for my children and I during the four months of summer." Hadhrat Abu Bakr τ then said to him, "Listen and obey." Hadhrat Umar τ responded by saying, "I hear and I obey."[2]

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Hadhrat Hasan Basri reports that Hadhrat Abu Bakr τ once brought his Sadaqah to Rasulullaah ρ. He secretly gave it to Rasulullaah ρ saying, "O Rasulullaah ρ! This is my Sadaqah contribution and I shall give again for Allaah whenever necessary." Thereafter, Hadhrat Umar τ arrived with his Sadaqah. He gave it openly to Rasulullaah ρ and said, "O Rasulullaah ρ! Here is my Sadaqah contribution and I shall have my reward with Allaah." Rasulullaah ρ said, "O Umar! You have strung your bow without a string. The difference in the Sadaqah of you two is just like the difference in your words." (Although the Sadaqah of both men were accepted, the intention of Hadhrat Abu Bakr τ was only the pleasure of Allaah, whereas that of Hadhrat Umar τ was also to attain reward. Hadhrat Abu Bakr τ's intention was therefore superior.)[3]

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[1] Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.304). Abu Dawood has reported a part of this narration.
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.365). Abu Nu'aym says that the narration is authentic and proves that Rasulullaah ρ was truly a prophet of Allaah.
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.32), as quoted in *Muntakhab Kanzul Ummaal* (Vol. Pg.).

Hadhrat Hakeem bin Hizaam τ narrates that he once asked Rasulullaah ρ for something and Rasulullaah ρ gave it to him. When he again asked, Rasulullaah ρ gave him once more. When he asked for a third time, Rasulullaah ρ again complied. Rasulullaah ρ then said to him, "Dear Hakeem! This wealth is green and sweet." The narration then reads like the previous narration. The narration later states that even when Hadhrat Abu Bakr τ used to call Hadhrat Hakeem τ to accept his money, he would refuse to accept any part of it. Thereafter, Hadhrat Umar τ used to call him to take his dues and he would refuse Hadhrat Umar τ as well. Hadhrat Umar τ then addressed the people saying, "O assembly of Muslims! I call you to be witness to the fact that I have offered Hakeem his dues from the spoils that Allaah has distributed but he refuses to accept it." After Rasulullaah ρ passed away, Hadhrat Hakeem τ did not accept anything from anyone until the day he passed away.[1]

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Another narration from Hadhrat Urwa τ states that Hadhrat Hakeem τ did not accept anything from Hadhrat Abu Bakr τ until the Khalifah's death. Thereafter, he also refused to accept anything from Hadhrat Umar τ until the demise of the Ameerul Mu'mineen and also from Hadhrat Uthmaan τ and from Hadhrat Mu'aawiya τ until the day he passed away.[2]

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Hadhrat Ibn Abi Mulaykah reports that when the rein of his camel would sometimes fall from the hands of Hadhrat Abu Bakr τ, he would hit the front legs of the camel to make it sit down and then pick up the rein. People would say, "Why do you rather not tell us to get it for you?" He would then tell them, "Verily my beloved friend ρ instructed me never to ask people for anything."[3]

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Hadhrat Hasan reports that when the crown of the Kisra was brought before Hadhrat Umar τ, he placed it before him (together with other

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[1] Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.101). Tirmidhi and Nasa'ee have also reported the narration in brief.
[2] Haakim (Vol.3 Pg.483).
[3] Ahmad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321).
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crown jewels). Amongst the people was Hadhrat Suraaqa bin Maalik bin Ju'shum τ. Hadhrat Umar τ threw to him the two bracelets of Kisra bin Hurmuz and when he put them on, they reached up to his shoulders. Seeing the bracelets on Hadhrat Suraaqa τ's arms, Hadhrat Umar τ exclaimed, "All praise is for Allaah! The bracelets of Kisra bin Hurmuz on the arms of Suraaqa bin Maalik bin Ju'shum a Bedouin from the Banu Mudlaj tribe! O Allaah! I know that Your Rasool ρ liked getting wealth only to spend it in Your path and on Your servants. However, You chose a better way and kept it away from him. O Allaah! I know that Abu Bakr τ also liked getting wealth only to spend it in Your path and on Your servants. However, You chose a better way and kept it away from him as well. (Now this wealth has come during my term as Khalifah) O Allaah! I seek Your protection that this should be a trap from You for Umar." He then recited the following verse:

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ * نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لَّا يَشْعُرُونَ

(When they see their prosperity in this world,) **Do they think that by Us granting them an increase in wealth and sons we wish to hasten in granting them good? No** *(it is rather worse for them)* **! They fail to perceive.**{Surah Mu'minoon, verses 55, 56}[1]

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Hadhrat Zaid bin Arqam τ narrates, "We were once with Hadhrat Abu Bakr τ when he asked for something to drink. When some water mixed with honey was brought and put in his hand, he started to cry and sobbed a lot. He wept so much that we thought that something was seriously wrong with him. However, we did not ask him anything. When he stopped crying, we asked, 'O Khalifah of Rasulullaah ρ! What made you weep so much?' He replied, 'I was once with Rasulullaah ρ when I saw him repel something form himself which I could not see. I asked, 'O Rasulullaah ρ! What was it I saw you repel from yourself when I could see nothing?' He replied, 'The world leapt towards me and I (repelled it as I) said, 'Get away from me!' It then said, 'I know that you will never take me.' It was this that made it difficult for me (to drink the honey water). I feared that I may oppose the way of Rasulullaah ρ and that the world would get hold of me."[2]

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[1] Bayhaqi (Vol.6 Pg.358). Abd bin Humayd, Ibn Mundhir and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.412).

[2] Bazzaar. Haythami (Vol.10 Pg.254) has commented on the chain of narrators but Ibnul Mundhir (*Targheeb wat Tarheeb* Vol.5 Pg.168) says that the chain is sound and that Ibn Abi Dunya has also reported the narration.
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In another narration, Hadhrat Zaid bin Arqam τ reports that when Hadhrat Abu Bakr τ once asked for a drink, he was given a cup with honey mixed in water. As he took it to his mouth, he started weeping and this made everyone around him cry as well. When he stopped crying, the people around him wee still in tears. The same thing happened a second time and this time he cried so much that the people could not even ask him anything. When he eventually wiped his face and stopped crying, the people asked him the reason for his crying. The rest of the narration is similar to the one above except that he also said, "It (the world) then said (to Rasulullaah ρ), 'Remember! I swear by Allaah that although you have slipped through my grasp, those after you will be unable to do so."[1]

The Narration of Hadhrat Aa'isha رضي الله عنها Stating that Hadhrat Abu Bakr τ left Nothing Behind

Hadhrat Aa'isha رضي الله عنها says, "Abu Bakr τ passed away without leaving behind a Dinaar or a Dirham. Just before his demise, he took all his money and deposited it in the Baytul Maal."

Another narration from Hadhrat Urwa τ states that when he was made Khalifah, Hadhrat Abu Bakr τ deposited every Dinaar and Dirham he possessed into the Baytul Maal. He said, "I used to trade and seek my livelihood with this money. Now that I am the Khalifah, public affairs have preoccupied me from trade and earning a livelihood."[2]

The Incident Between him and Hadhrat Umar τ

Hadhrat Ataa bin Saa'ib narrates that the morning after Hadhrat Abu Bakr τ was appointed Khalifah, he had some shawls over his arm and was proceeding to the marketplace (to do business as usual). "Where are you off to?" asked Hadhrat Umar τ. "I am off to the marketplace," replied Hadhrat Abu Bakr τ. Hadhrat Umar τ enquired further, "What will you be doing there now that you have been put in charge of the

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.30). Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).
[2] Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).
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Muslims?" "How will I then feed my family?" asked Hadhrat Abu Bakr τ. Hadhrat Umar τ replied, "Let us go to Abu Ubaydah τ and he will fix an allowance for you (from the Baytul Maal)." The two men then proceeded to Hadhrat Abu Ubaydah τ who said, "I shall fix for you the average allowance of a Muhaajir which is neither too much nor too little. You will also receive a set of clothing for summer and one for winter but when you have worn out a set of clothing, you will return it before taking another." They then determined that he would receive half a goat every day without the head and innards.[1]

The Narration of Hadhrat Humayd bin Hilaal

Hadhrat Humayd bin Hilaal reports that when Hadhrat Abu Bakr τ was appointed as Khalifah, some of the Sahabah ψ suggested that he should receive an allowance from the Baytul Maal. It was eventually agreed that he should receive two shawls and when he wore them out, he could receive another two after returning the old ones. He would also receive an animal for travelling and as much for household expenses as he normally spent before becoming the Khalifah. Hadhrat Abu Bakr τ was happy with this.[2]

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Hadhrat Hasan Basri says that he once attended a gathering in the Jaami Masjid of Basrah where he found some Sahabah ψ speaking about the abstinence of Hadhrat Abu Bakr τ and Hadhrat Umar τ. They were also discussing the personalities of the two man and the military conquests that Allaah had give Islaam under their leadership. Moving closer to the gathering, he found Hadhrat Ahnaf bin Qais Tameemi τ sitting with them. Hadhrat Ahnaf τ was saying, "Umar bin Khattaab τ dispatched us on a military expedition to Iraq and it was then that Allaah allowed us to conquer Iraq and various Persian cities. There we took possession of white Persian and Khurasan cloth, which we took with us and started to wear. When we came to Hadhrat Umar τ (in Madinah), he turned his face away from us and did not speak to us. This was a hard blow to the Sahabah ψ. We then approached his son Abdullaah bin Umar τ who was sitting in the Masjid. When we complained to him about the cold treatment we received from the

[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.129).
[2] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).
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Ameerul Mu'mineen, he said, 'The Ameerul Mu'mineen (ignored you because he) saw you wearing clothing that he neither saw Rasulullaah ρ nor his successor Abu Bakr τ wearing.'"

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Hadhrat Ahnaf τ continues, "We then returned to our homes, removed the clothing and wore the clothing that Umar τ was used to seeing us wear. (When we again went to meet him) Hadhrat Umar τ stood up and greeted each one of us individually. He even embraced each of us as if he had never seen us before. When we brought the booty before him, he distributed it equally between us. Amongst the booty presented to him was a container with yellow and red sweetmeats. When he tasted it, he found it to be extremely delicious. He then turned to us and said, 'O assembly of Muhaajireen and Ansaar! I swear by Allaah that it will be for food like this that a son will kill his father and a brother will kill his brother.' According to his instructions, the sweetmeats were then distributed amongst the children of those Sahabah ψ who were martyred during the time of Rasulullaah ρ. Hadhrat Umar τ then got up and left, with the Sahabah ψ walking behind him."

Some of the Sahabah ψ said, "O assembly of Muhaajireen and Ansaar! Just look at the abstinence of this man and his attire. We have had to endure plenty of embarrassment on account of him because since Allaah has granted him victory over the domains of Rome and Persia and the far reaches of the East and West, many Arab and non-Arab delegations come to him and see him wearing the same robe with twelve patches. You people are the senior companions of Rasulullaah ρ who are veterans of many great battles. You are also the early vanguards from the Muhaajireen and Ansaar. Therefore, O companions of Rasulullaah ρ, why do you not ask him to change his robe for something softer that would instil awe into someone looking on. He should also have (an elaborate) meal platter served to him every morning and another every evening from which he could eat and also feed the Muhaajireen and Ansaar with him."

All of them unanimously agreed that only two persons could suggest this to Hadhrat Umar τ. They were Hadhrat Ali bin Abi Taalib τ because he was the boldest before Hadhrat Umar τ and also his father-in-law. The other was Hadhrat Umar τ's daughter Hadhrat Hafsah رضي الله عنها because she was the wife of Rasulullaah ρ. Hadhrat Umar τ respected her because of her relationship with Rasulullaah ρ. When they
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approached Hadhrat Ali τ, he refused to do it and referred the people to the wives of Rasulullaah ρ because they were after all the mothers of all Mu'mineen and could therefore address Hadhrat Umar τ without fear.

They then asked Hadhrat Aa'isha رضي الله عنها and Hadhrat Hafsah رضي الله عنها at a time when the two happened to be together. When Hadhrat Aa'isha رضي الله عنها agreed to ask Hadhrat Umar τ, Hadhrat Hafsah رضي الله عنها said, "I don't think that he will oblige. However, you will soon find out." When the two ladies went to Hadhrat Umar τ, he welcomed them in. Hadhrat Aa'isha رضي الله عنها said, "O Ameerul Mu'mineen! Will you permit us to say something?" "Go ahead and speak, O Ummul Mu'mineen," replied Hadhrat Umar τ. She said, "Rasulullaah ρ has passed on to his way to Jannah and to Allaah's pleasure without taking any portion of this world and without the world coming to him. Hadhrat Abu Bakr τ passed on in a like manner in the footsteps of Rasulullaah ρ after reviving his Sunnah, finishing off those who rejected Islaam and giving thorough replies to those who trod the path of falsehood. He exercised justice amongst the people, distributed wealth amongst them with equity and pleased the Rabb of creation. Allaah then took him into His mercy and joined him with His Nabi ρ and those most high (the Ambiyaa عليهم السلام in the high ranks of Jannah). Neither did he desire this world not did it come to him. Allaah has now conquered the treasures of Roman and Persian Emperors at your hands and give you their lands. Their wealth has been carried to you and the ends of the East and West have fallen to your feet. We now anticipate even more from Allaah to bolster Islaam. Envoys from the various non-Arab tribes come to you and many Arab delegations also meet with you while you are wearing that robe that has twelve patches. Why do you not change your robe for something softer that would instil awe into someone looking on and have a meal platter served to you every morning and another every evening from which you could eat and also feed the Muhaajireen and Ansaar with you?"

When he heard this, Hadhrat Umar τ started weeping profusely. He then asked, "I ask you to tell me in the name of Allaah whether Rasulullaah ρ ever filled himself with even barley bread for ten nights or even five or three nights? Or did he ever eat both a morning and evening meal in a day until he met Allaah?" Addressing Hadhrat Aa'isha رضي الله عنها , Hadhrat Umar τ continued, "Do you ever know of a time when food was served to Rasulullaah ρ on a table that was even a handspan higher than the ground? Or was it that when he wanted food, it was

placed on the ground and (after eating) it was then taken away?" Both ladies replied, "We swear by Allaah that this was the case." He then said, "The two of you are the wives of Rasulullaah ρ and the mothers of the Mu'mineen. You have rights over all the Mu'mineen and especially over me. However, you have come to encourage me towards things of this world when I know that Rasulullaah ρ wore a woollen robe so rough in texture that it actually scratched his skin. Do you know about this?" "We swear by Allaah that we do!" they both admitted.

Hadhrat Umar τ continued, "Do you not know that Rasulullaah ρ used to sleep on a single folded robe? And, O Aa'isha, did you not have a coarse sheet made of animal hairs that Rasulullaah ρ used as a rug during the day and a bedding during the nights? When we used to come to see him, we could always notice the imprints of the straw mat on his sides. O Hafsah! Remember that you told me that one night you double folded the bedding and finding it soft, Rasulullaah ρ slept through the night and woke up only with Bilaal's Adhaan. He then said to you, 'O Hafsah! What have you done? You had double folded the bedding last night, causing sleep to carry me through to the morning. What need have I for this world? Why do you preoccupy me with soft beds?' O Hafsah! Don't you know that all Rasulullaah ρ's earlier and later error had been forgiven? Yet he went hungry in the evenings, spent his sleeping hours in Sajdah and remained in Ruku, Sajdah, weeping and humbling himself before Allaah throughout the hours of the day and night. This he did until the day Allaah took him into the fold of His mercy and pleasure. Umar shall never eat good foods, and shall never wear fine clothing because he has a perfect example in his two companions (Rasulullaah ρ and Hadhrat Abu Bakr τ). He shall also never eat two meals at the same time except for having salt and olive oil together. He shall eat meat only once a month just so that his month passes like the masses."

The two ladies then left and informed the Sahabah ψ about what had transpired. Hadhrat Umar τ remained like this until he eventually left to meet Allaah.[1]

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Hadhrat Abdur Rahmaan τ the son of Hadhrat Abu Bakr τ reports, "It was the practice of my father to engage in conversation with

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[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.408).
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Rasulullaah ρ at nights. Therefore, when we received some visitors one day, he was proceeding to see Rasulullaah ρ (as usual) when he said to me, 'O Abdur Rahmaan! Take care of the visitors (feed them without waiting for me).' When evening arrived, I took their food to them but they refused to eat saying, 'We shall not at until the man of the house eats with us.' I said to them, 'My father is a stern man and I fear that he may beat me (if I have not fed you).' However, they still refused to eat. When my father arrived, the guests were his first concern and he asked (the members of the household), 'Have you taken care of the guests?' 'We have not yet seen to them,' came the reply. 'Had I not instructed Abdur Rahmaan (to see to them)?' he asked. I had made myself scarce by then as he shouted, 'Abdur Rahmaan!' I remained in hiding and he again shouted, 'You scamp! In the name of Allaah am I commanding you to come here if you can hear my voice!'

Then went to him and said, 'By Allaah! It was no fault of mine. You can even ask your guests that I had brought them their food but they refused to eat until you arrived.' My father then said to them, 'Why will you people not accept the food we give you? I swear by Allaah that I shall not eat anything tonight.' The guests responded by also swearing, 'By Allaah! We shall also have none of it until you do.' Hadhrat Abu Bakr τ then said, 'I have never known a night worse than this! Why will you not accept the food we give you? Nevertheless, the first oath (I took not to eat) was from Shaytaan. Bring the food.' When the food was brought, he recited Bismillaah and ate. The guests then followed suit."

The following morning, Hadhrat Abu Bakr τ went to Rasulullaah ρ and said, "O Rasulullaah ρ! While my guests fulfilled their oath, I breached mine." He then proceeded to inform Rasulullaah ρ about the incident. Rasulullaah ρ said, "In fact, you are better at fulfilling oaths than them and a better person than they are." The narrator of the Hadith says, "No news has reached me about whether Hadhrat Abu Bakr τ gave Kaffaara for his oath or not." (Hadhrat Abu Bakr τ obviously did give Kaffaara because according to the consensus of the Ulema, Kaffaara is binding in such a situation.)

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Hadhrat Qais bin Abu Haazim reports that (after re-entering the fold of Islaam after leaving it) Hadhrat Ash'ath τ was brought as a prisoner to Hadhrat Abu Bakr τ (who was then the Khalifah). (Because he had
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accepted Islaam again) Hadhrat Abu Bakr τ opened his shackles and married him to his sister. Hadhrat Ash'ath τ then drew his sword and entered the camel market where he hamstrung every camel he saw. The people started shouting, "Ash'ath has become a Kaafir!" When he completed what he was doing, he threw his sword aside and said, "By Allaah! I have not become a Kaafir. What happened was that that great man (Hadhrat Abu Bakr τ) married his sister to me and had I been in my area, we would have celebrated a Waleema unlike this. O people of Madinah! Slaughter and eat these camels. O owners of these camels! Come and collect the price of these camels from me."[1]

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Hadhrat Abdur Rahmaan bin Abu Bakr τ reports, "Because the men of *Suffa* were poor people, Rasulullaah ρ once said to the Sahabah ψ, 'Whoever has food for two persons should take three persons (for meals) and whoever has food for four should take five or six people.' While Rasulullaah ρ took ten person home, (my father) Abu Bakr τ brought three people whereas my mother, my father and I were there." One of the narrators said, "I cannot remember whether he also said, '(my mother, my father and I were there) together with my wife and a servant who worked at both my father's house and mine.'" (The food therefore had to suffice for five people at home in addition to the three guests).

Hadhrat Abu Bakr τ ate with Rasulullaah ρ and stayed with him until the Isha salaah. He then returned to Rasulullaah ρ (after the Isha salaah) and waited until Rasulullaah ρ had eaten. He only returned home after a considerable portion of the night had already passed (thinking that his family would have already fed the guests). His wife said to him, "What has kept you from (seeing to) your guests?" "Have you not given them their supper yet?" he said in surprise. His wife replied, "They refuse to eat until you arrive. Despite our insistence, they refused to eat and had their way." Hadhrat Abdur Rahmaan τ hid himself away (for fear of his father) and Hadhrat Abu Bakr τ shouted (at him), "You scamp!" After much scolding, Hadhrat Abu Bakr τ told the guests to eat but (in anger) swore that he would not touch the food. (The guests then swore that they would not eat until he did. When his anger cooled, Hadhrat Abu Bakr τ then started eating with them).

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[1] Tabraani, as quoted in *Isaaba* (Vol.1 Pg.51) and *Majma'uz Zawaa'id* (Vol.9 Pg.415). *Haythami* has commented on the chain of narrators.
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Hadhrat Abdur Rahmaan τ reports further. He says, "By Allaah! Each time we took a morsel, more food appeared beneath it, making it more than it was. When everyone had eaten to their fill, there was more food than there had been initially. When Abu Bakr τ saw that there was still food remaining and even more than there had been, he exclaimed (addressing his wife), 'O daughter of the Banu Firaas tribe! (What is happening?!)' She said, 'By the coolness of my eyes! It is three times more than it had been!'"

"Abu Bakr τ then ate some more saying, 'That (my oath) had been from Shaytaan.' After eating another morsel, he took the rest to Rasulullaah ρ and the food stayed there until the morning. There had been a treaty between us Muslims and a tribe (of Kuffaar) which had expired. Twelve of us had been appointed as commanders (of an army marching against the tribe) and each one commanded a large group of men. Only Allaah knows how many men were under each person's command. Nevertheless, every person ate from the food." Another narration states that the Muslims were divided into twelve groups.[1]

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Hadhrat Sahl bin Abi Hathma and others reports that Hadhrat Abu Bakr τ had the Baytul Maal (public treasury) in Sunh. It was known to all and no one guarded it. When people voiced the concern that it should be guarded, he said, "None should fear about it." "Why not?" they asked. "Because it has a lock on it," was the simple reply.

Hadhrat Abu Bakr τ used to distribute everything the Baytul Maal contained so that nothing remained. When Hadhrat Abu Bakr τ moved (from Sunh) to Madinah, he kept the Baytul Maal in the house he lived. Proceeds from the mines of the Qabiliyya and Juhayna tribes came to him. The mine of the Banu Sulaym was also opened during his Khilaafah, so the Zakaah came from there as well. Everything was kept in the Baytul Maal. Hadhrat Abu Bakr τ used to convert this into gold and silver nuggets and give every hundred people a specified amount (which they shared between themselves). He was fair in his distribution and all received justly whether they were slaves or free people, men or women, young or old. He also used to the money to purchase camels, horses and weapons for people proceeding in Jihaad. During one of the

[1] Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.112).
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years, he bought warm woollen shawls from the rural areas and distributed them amongst the widows of Madinah during winter.

When Hadhrat Abu Bakr τ passed away, Hadhrat Umar τ called a few trustworthy person and they went into the Baytul Maal of Hadhrat Abu Bakr τ. Amongst others, they included Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Uthmaan bin Affaan τ. When they opened the Baytul Maal, they neither found a Dinaar nor a Dirham. All they found was a coarse cloth for storing money and when they shook it, all that emerged was a single Dirham. They all then prayed for Hadhrat Abu Bakr τ. There was a man in Madinah who weighed Dinaars and Dirhams even during the time of Rasulullaah ρ. It was he who used to do the weighing for Hadhrat Abu Bakr τ as well. When he was asked what the value of the wealth was that came to Hadhrat Abu Bakr τ, he replied that it amounted to two hundred thousand.[1]

The Narration of Hadhrat Ismaa'eel bin Muhammad and others about the Fairness in the Manner that Hadhrat Abu Bakr τ Distributed Wealth

Hadhrat Ismaa'eel bin Muhammad reports that whenever Hadhrat Abu Bakr τ distributed wealth amongst the people he always gave equally. Hadhrat Umar τ once objected saying, "O Khalifah of Rasulullaah ρ! How can you give the same to the veterans of Badr as you give to other people?" Hadhrat Abu Bakr τ replied, "The things of this world are merely a means of existence and the best of such means are those that are moderate (and this applies equally to all people). The superiority of the veterans of Badr shall be seen in their rewards (in the Aakhirah).[2]

Another narration states that when it was mentioned to Hadhrat Abu Bakr τ that he ought to give preference to some people in the distribution of wealth, he said, "Their virtues shall be rewarded by Allaah (in the Aakhirah). With regard to their worldly existence, equality is best."[3]

Yet another narration from Hadhrat Aslam states that when Hadhrat Abu Bakr τ became the Khalifah and distributed equally amongst the

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131).
[2] Ahmad in his *Kitaabuz Zuhd*.
[3] Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.306).

people, someone said to him, "O Khalifah of Rasulullaah ρ! Why do you not give preference to the Muhaajireen and the Ansaar (by giving them a larger share)?" Hadhrat Abu Bakr τ replied, "Should I buy their virtues from them? With regard to people's existence in this world, equality is better than showing preference." A narration from Amr bin Abdullaah states that after Hadhrat Abu Bakr τ distributed wealth for the first time, Hadhrat Umar τ said to him, "Why do you not show preference to the earliest Muhaajireen and the earliest Muslims?" Hadhrat Abu Bakr τ responded by saying, "Should I buy from them the lead they have?" He then continued to exercise equality whenever he distributed.[1]

The Incident of the Wealth that Arrived from Bahrain

Hadhrat Umar τ the freed slave of Ghafra reports that when Rasulullaah ρ passed away, plenty of wealth arrived from Bahrain. Hadhrat Abu Bakr τ made an announcement saying, "Whoever Rasulullaah ρ owed money to or whom Rasulullaah ρ had promised some money should come and collect his dues." Hadhrat Jaabir τ stood up and said, "Rasulullaah ρ told me that when the wealth came from Bahrain, he would give me so much (he then indicated three handfuls)." Hadhrat Abu Bakr τ told him to take from the money and when he did so (took one handful), he had five hundred Dirhams. Hadhrat Abu Bakr τ then gave instructions that he be given another thousand Dirhams (to complete three handfuls). Thereafter, he distributed all the wealth by giving each person ten Dirhams as he said, "This is the fulfilment of the promise that Rasulullaah ρ made to the people."

The following year even more money arrived and Hadhrat Abu Bakr τ gave the people twenty Dirhams each. When there was still some money remaining, he gave the slaves five Dirhams each. He addressed the people saying, "We have given something to these slaves of yours because they serve you and do your work for you." The people then requested, "Why do you not give more to the Muhaajireen and the Ansaar because they were the earliest Muslims and because Rasulullaah ρ held them in high esteem." However, Hadhrat Abu Bakr τ said, "Their rewards are reserved with Allaah (in the Aakhirah). In this world, equality is better than giving preference." This was his practice

[1] Bayhaqi (Vol.6 Pg.347).

throughout the period of his Khilaafah. [1] The rest of the narration will soon be quoted (in the first narration of the next chapter).

The narration has already passed about the equality that Hadhrat Ali τ exercised when he said to the Arab woman to whom he had given as much as he gave a slave woman, "I have studied the Book of Allaah and have not found in it anything denoting that the progeny of Ismaa'eel υ (Arabs) should be given preference over the progeny of Is'haaq υ."[2]

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Hadhrat Umar bin Abdullaah τ the freed slave of Ghafra reports that when Rasulullaah ρ passed away, plenty of wealth arrived from Bahrain. He then narrated the entire narration as has appeared earlier[3]. The narration also mentions that Hadhrat Umar τ once came out for the Jumu'ah salaah and after praising Allaah, he addressed the people saying, "The news has reached me that some of you have said that when Umar dies (or they said when the Ameerul Mu'mineen dies), we will instantly pledge allegiance to a certain person just as people instantly pledged allegiance to Abu Bakr τ. There is no doubt that the pledge of allegiance to Abu Bakr τ took place very suddenly, but where will we find another person like Abu Bakr τ to whom we would be prepared to fully submit ourselves as we did for Abu Bakr τ? Abu Bakr τ was of the opinion that the distribution of wealth should be with total equality whereas my opinion was that some people be given more. However, if I live this year, I shall switch to the opinion of Abu Bakr τ because his opinion is better then mine." The narration still continues further. [4]

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Hadhrat Anas bin Maalik τ says that Hadhrat Abu Bakr τ had appointed him to collect the Zakaah. However, by the time he returned, Hadhrat Abu Bakr τ had already passed away. Hadhrat Umar τ then asked him,

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[1] Bayhaqi, Ibn Abi Shaybah, Bazzaar and Hasan bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.3 Pg.127).

[2] See the chapter entitled "The Justice of Hadhrat Ali τ" under the subheading, "The Incident of an Arab Woman and Her Freed Slave".

[3] Under the heading "The Manner in which Hadhrat Abu Bakr τ Distributed Wealth" and the subheading "The Incident of the Wealth that Arrived from Bahrain".

[4] Bazzaar. Haythami (Vol.6 Pg.6) has commented on the chain of narrators.

"O Anas! Have you brought us some animals?" When Hadhrat Anas τ replied that he had, Hadhrat Umar τ told him to hand over the animals and to keep the money for himself. "But the money is a large amount," said Hadhrat Anas τ. Hadhrat Umar τ insisted, "Take it even though it is so much." Hadhrat Anas τ says, "The money amounted to four thousand and I therefore became the richest person in Madinah."[1]

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Hadhrat Hasan narrates that Hadhrat Abu Bakr τ once addressed the people. After praising Allaah, he said, "Verily the best of all intelligence is Taqwa." The narration continues to the point where it states that Hadhrat Abu Bakr τ was proceeding to the marketplace early next morning when Hadhrat Umar τ (met him and) asked, "Where are you off to?" When Hadhrat Abu Bakr τ informed him that he was on his way to the marketplace, Hadhrat Umar τ remarked, "You have been appointed to a post that will preoccupy you from any engagements at the marketplace." "Subhaanallaah!" exclaimed Hadhrat Abu Bakr τ, "Will it preoccupy me from (providing for) my family?" Hadhrat Umar τ replied, "We shall fix a reasonable allowance for you." Hadhrat Abu Bakr τ remarked, "Woe to you, O Umar! I fear that it may not be permissible for me to take anything from that wealth." (By consultation with the other Sahabah ψ, an allowance was fixed for Hadhrat Abu Bakr τ)

During his period of just over two years, Hadhrat Abu Bakr τ used eight thousand Dirhams (from the Baytul Maal). On his deathbed, he said, "I had mentioned to Umar that I fear that it may not be permissible for me to take anything from that wealth but he overpowered me. Now that I am dying, I want you to take eight thousand Dirhams from my estate and deposit it in the Baytul Maal." When this money was brought to Hadhrat Umar τ, he said, "May Allaah shower His mercy on Abu Bakr τ. He has certainly exhausted those to come after him."[2]

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Hadhrat Abu Bakr bin Hafs bin Umar narrates that Hadhrat Aa'isha رضي الله عنها came to (her father) Hadhrat Abu Bakr τ when he was ill and about to breathe his last. She recited a couplet (which means):

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).
[2] Bayhaqi (Vol.6 Pg.535).

"By your life! Prosperity is of no benefit to the youth
when the pangs of death arrive and the chest has tightened"

Hadhrat Abu Bakr τ looked at her angrily and said, "O Ummul Mu'mineen! Matters are not like that, but (Allaah states):

وَجَاءتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ

The pangs ***(agony)*** of death will bring the truth ***(of Imaan to every person)***. ***(It will then be said to the dying person,)*** "This ***(death)*** is what you used to avoid ***(However, now you have no option)***."[1]

He addressed her further saying, "I had given you an orchard as a gift, but am not satisfied with it. You should therefore return it to my estate." Hadhrat Aa'isha رضي الله عنها readily agreed and made it over. Hadhrat Abu Bakr τ then said, "Since my appointment as Khalifah, I have neither taken a Dinaar or a Dirham of the Muslims. We have of course eaten from their coarse food to fill our bellies and worn their coarse cloth on our backs. Besides that we have none of their spoils apart from this Abyssinian slave, this camel for drawing water and this worn woollen shawl. When I die, I want you to send these items to Hadhrat Umar τ, thereby alleviating me from being responsible for them."

(After Hadhrat Abu Bakr τ passed away) Hadhrat Aa'isha رضي الله عنها did as her father had requested. When the messenger came to Hadhrat Umar τ (to bring him the items), he wept so profusely that his tears fell on the ground. He said, "May Allaah shower His mercy on Abu Bakr τ. He has certainly exhausted those to come after him. May Allaah shower His mercy on Abu Bakr τ. He has certainly exhausted those to come after him." He then commanded his slave to receive all the items. Hadhrat Abdur Rahmaan bin Auf τ then remarked, "Subhaanallaah! Are you snatching away from Abu Bakr τ's family their Abyssinian slave, their watering camel and their worn woollen shawl worth only five Dirhams?" "What do you advise?" Hadhrat Umar τ asked. Hadhrat Abdur Rahmaan bin Auf τ advised Hadhrat Umar τ to give the items back to Hadhrat Abu Bakr τ's family. Hadhrat Umar τ however disagreed and said, "No! I swear by the Being Who has sent Muhammad ρ with the truth that this shall never happen during my

[1] Surah Qaaf, verse 19.

term of Khilaafah. Hadhrat Abu Bakr τ would not have escaped from his responsibility for them if I return them to his family and death is ever close by (what will I tell him when I meet him after death?)."[1]

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Hadhrat Abdur Rahmaan τ the son of Hadhrat Abu Bakr τ once said to his father, "When I saw you during the Battle of Uhud, I avoided you." Hadhrat Abu Bakr τ responded by saying, "Had I seen you, I would not have avoided you (but would have attacked you because you were opposing the Deen of Allaah)."[2]

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Waaqidi reports that (as a Kaafir then) Hadhrat Abdur Rahmaan τ the son of Hadhrat Abu Bakr τ called for a contestant to fight him. When Hadhrat Abu Bakr τ stood up to the challenge, Rasulullaah ρ said, "(Do not go because) We still have much to benefit from you."[3]

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In the narration discussing how Hadhrat Abu Quhaafah τ (the father of Hadhrat Abu Bakr τ) accepted Islaam, Hadhrat Anas τ reports that when Hadhrat Abu Quhaafah τ stretched out his hands to pledge allegiance to Rasulullaah ρ, Hadhrat Abu Bakr τ started to cry. "What makes you cry?" Rasulullaah ρ asked. Hadhrat Abu Bakr τ replied, "It would have been more pleasing for me to see the hand of your uncle (Abu Taalib) in the place of my father's hand and him accepting Islaam instead so that Allaah could please you in that manner."[4]

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Hadhrat Abdullaah bin Umar τ narrates that on the day that Madinah was conquered, Hadhrat Abu Bakr τ led his aged and blind father Hadhrat Abu Quhaafah τ to Rasulullaah ρ (to accept Islaam). Rasulullaah ρ said, "Why did you not leave the old man in his house and let me go to him?" Hadhrat Abu Bakr τ replied, "I wanted him to be

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[1] Ibn Sa'd (Vol.3 Pg.139).
[2] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.274). Haakim has reported a similar narration.
[3] Haakim, Bayhaqi (Vol.8 Pg.186) has reported a similar narration.
[4] Umar bin Shabba, Abu Ya'la and Abu Bishr Simway in his Fawaa'id. Haakim has reported a similar narration from reliable sources as quoted in *Isaabah* (Vol.4 Pg.116).

rewarded for it. O Rasulullaah ρ! Had your uncle Abu Taalib accepted Islaam, it would have made me happier then my father's embracing Islaam because your happiness is all I wish to see." Rasulullaah ρ replied, "You are true (in your words because this is really what you feel)."[1]

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Hadhrat Anas τ reports that when Rasulullaah ρ went to the Sahabah ψ as they were sitting with Hadhrat Abu Bakr τ and Hadhrat Umar τ, none of them besides Hadhrat Abu Bakr τ and Hadhrat Umar τ would lift his gaze. It was only the two of them who would look at him and he would look at them. They would smile with him and he would smile at them. (This was because Hadhrat Abu Bakr τ and Hadhrat Umar τ were close enough to act informally with Rasulullaah ρ).[2]

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Hadhrat Ibn Abi Mulaykah reports that when the rein of his camel would sometimes fall from the hands of Hadhrat Abu Bakr τ, he would hit the front legs of the camel to make it sit down and then pick up the rein. People would say, "Why do you rather not tell us to get it for you?" He would then tell them, "Verily my beloved friend ρ instructed me never to ask people for anything."[3]

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Hadhrat Hasan reports that when the crown of the Kisra was brought before Hadhrat Umar τ, he placed it before him (together with other crown jewels). Amongst the people was Hadhrat Suraaqa bin Maalik bin Ju'shum τ. Hadhrat Umar τ threw to him the two bracelets of Kisra bin Hurmuz and when he put them on, they reached up to his shoulders. Seeing the bracelets on Hadhrat Suraaqa τ's arms, Hadhrat Umar τ exclaimed, "All praise is for Allaah! The bracelets of Kisra bin Hurmuz on the arms of Suraaqa bin Maalik bin Ju'shum a Bedouin from the Banu Mudlaj tribe! O Allaah! I know that Your Rasool ρ liked getting wealth only to spend it in Your path and on Your servants. However, You chose a better way and kept it away from him. O Allaah! I know that Abu Bakr τ also liked getting wealth only to spend it in Your path

[1] Tabraani and Bazzaar. Haythami (Vol.6 Pg.174) has commented on the chain of narrators.
[2] Tirmidhi, as quoted in *Shifaa* by Qaadhi Ayaadh (Vol.2 Pg.23).
[3] Ahmad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321).
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and on Your servants. However, You chose a better way and kept it away from him as well. (Now this wealth has come during my term as Khalifah) O Allaah! I seek Your protection that this should be a trap from You for Umar." He then recited the following verse:

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ * نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لَّا يَشْعُرُونَ

(When they see their prosperity in this world,) **Do they think that by Us granting them an increase in wealth and sons we wish to hasten in granting them good? No** *(it is rather worse for them)* **! They fail to perceive.**{Surah Mu'minoon, verses 55, 56}[1]

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Hadhrat Zaid bin Arqam τ narrates, "We were once with Hadhrat Abu Bakr τ when he asked for something to drink. When some water mixed with honey was brought and put in his hand, he started to cry and sobbed a lot. He wept so much that we thought that something was seriously wrong with him. However, we did not ask him anything. When he stopped crying, we asked, 'O Khalifah of Rasulullaah ρ! What made you weep so much?' He replied, 'I was once with Rasulullaah ρ when I saw him repel something form himself which I could not see. I asked, 'O Rasulullaah ρ! What was it I saw you repel from yourself when I could see nothing?' He replied, 'The world leapt towards me and I (repelled it as I) said, 'Get away from me!' It then said, 'I know that you will never take me.' It was this that made it difficult for me (to drink the honey water). I feared that I may oppose the way of Rasulullaah ρ and that the world would get hold of me."[2]

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In another narration, Hadhrat Zaid bin Arqam τ reports that when Hadhrat Abu Bakr τ once asked for a drink, he was given a cup with honey mixed in water. As he took it to his mouth, he started weeping and this made everyone around him cry as well. When he stopped crying, the people around him wee still in tears. The same thing happened a second time and this time he cried so much that the people could not even ask him anything. When he eventually wiped his face and stopped crying, the people asked him the reason for his crying.

[1] Bayhaqi (Vol.6 Pg.358). Abd bin Humayd, Ibn Mundhir and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.412).

[2] Bazzaar. Haythami (Vol.10 Pg.254) has commented on the chain of narrators but Ibnul Mundhir (*Targheeb wat Tarheeb* Vol.5 Pg.168) says that the chain is sound and that Ibn Abi Dunya has also reported the narration.

The rest of the narration is similar to the one above except that he also said, "It (the world) then said (to Rasulullaah ρ), 'Remember! I swear by Allaah that although you have slipped through my grasp, those after you will be unable to do so."[1]

The Narration of Hadhrat Aa'isha رضي الله عنها Stating that Hadhrat Abu Bakr τ left Nothing Behind

Hadhrat Aa'isha رضي الله عنها says, "Abu Bakr τ passed away without leaving behind a Dinaar or a Dirham. Just before his demise, he took all his money and deposited it in the Baytul Maal."

Another narration from Hadhrat Urwa τ states that when he was made Khalifah, Hadhrat Abu Bakr τ deposited every Dinaar and Dirham he possessed into the Baytul Maal. He said, "I used to trade and seek my livelihood with this money. Now that I am the Khalifah, public affairs have preoccupied me from trade and earning a livelihood."[2]

The Incident Between him and Hadhrat Umar τ

Hadhrat Ataa bin Saa'ib narrates that the morning after Hadhrat Abu Bakr τ was appointed Khalifah, he had some shawls over his arm and was proceeding to the marketplace (to do business as usual). "Where are you off to?" asked Hadhrat Umar τ. "I am off to the marketplace," replied Hadhrat Abu Bakr τ. Hadhrat Umar τ enquired further, "What will you be doing there now that you have been put in charge of the Muslims?" "How will I then feed my family?" asked Hadhrat Abu Bakr τ. Hadhrat Umar τ replied, "Let us go to Abu Ubaydah τ and he will fix an allowance for you (from the Baytul Maal)." The two men then proceeded to Hadhrat Abu Ubaydah τ who said, "I shall fix for you the average allowance of a Muhaajir which is neither too much nor too little. You will also receive a set of clothing for summer and one for winter but when you have worn out a set of clothing, you will return it before taking another." They then determined that he would receive half a goat every day without the head and innards.[3]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.30). Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).
[2] Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).
[3] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.129).

The Narration of Hadhrat Humayd bin Hilaal

Hadhrat Humayd bin Hilaal reports that when Hadhrat Abu Bakr τ was appointed as Khalifah, some of the Sahabah ψ suggested that he should receive an allowance from the Baytul Maal. It was eventually agreed that he should receive two shawls and when he wore them out, he could receive another two after returning the old ones. He would also receive an animal for travelling and as much for household expenses as he normally spent before becoming the Khalifah. Hadhrat Abu Bakr τ was happy with this.[1]

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Hadhrat Hasan Basri says that he once attended a gathering in the Jaami Masjid of Basrah where he found some Sahabah ψ speaking about the abstinence of Hadhrat Abu Bakr τ and Hadhrat Umar τ. They were also discussing the personalities of the two man and the military conquests that Allaah had give Islaam under their leadership. Moving closer to the gathering, he found Hadhrat Ahnaf bin Qais Tameemi τ sitting with them. Hadhrat Ahnaf τ was saying, "Umar bin Khattaab τ dispatched us on a military expedition to Iraq and it was then that Allaah allowed us to conquer Iraq and various Persian cities. There we took possession of white Persian and Khurasan cloth, which we took with us and started to wear. When we came to Hadhrat Umar τ (in Madinah), he turned his face away from us and did not speak to us. This was a hard blow to the Sahabah ψ. We then approached his son Abdullaah bin Umar τ who was sitting in the Masjid. When we complained to him about the cold treatment we received from the Ameerul Mu'mineen, he said, 'The Ameerul Mu'mineen (ignored you because he) saw you wearing clothing that he neither saw Rasulullaah ρ nor his successor Abu Bakr τ wearing.'"

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).

Hadhrat Abdur Rahmaan τ the son of Hadhrat Abu Bakr τ reports, "It was the practice of my father to engage in conversation with Rasulullaah ρ at nights. Therefore, when we received some visitors one day, he was proceeding to see Rasulullaah ρ (as usual) when he said to me, 'O Abdur Rahmaan! Take care of the visitors (feed them without waiting for me).' When evening arrived, I took their food to them but they refused to eat saying, 'We shall not at until the man of the house eats with us.' I said to them, 'My father is a stern man and I fear that he may beat me (if I have not fed you).' However, they still refused to eat. When my father arrived, the guests were his first concern and he asked (the members of the household), 'Have you taken care of the guests?' 'We have not yet seen to them,' came the reply. 'Had I not instructed Abdur Rahmaan (to see to them)?' he asked. I had made myself scarce by then as he shouted, 'Abdur Rahmaan!' I remained in hiding and he again shouted, 'You scamp! In the name of Allaah am I commanding you to come here if you can hear my voice!'

Then went to him and said, 'By Allaah! It was no fault of mine. You can even ask your guests that I had brought them their food but they refused to eat until you arrived.' My father then said to them, 'Why will you people not accept the food we give you? I swear by Allaah that I shall not eat anything tonight.' The guests responded by also swearing, 'By Allaah! We shall also have none of it until you do.' Hadhrat Abu Bakr τ then said, 'I have never known a night worse than this! Why will you not accept the food we give you? Nevertheless, the first oath (I took not to eat) was from Shaytaan. Bring the food.' When the food was brought, he recited Bismillaah and ate. The guests then followed suit."

The following morning, Hadhrat Abu Bakr τ went to Rasulullaah ρ and said, "O Rasulullaah ρ! While my guests fulfilled their oath, I breached mine." He then proceeded to inform Rasulullaah ρ about the incident. Rasulullaah ρ said, "In fact, you are better at fulfilling oaths than them and a better person than they are." The narrator of the Hadith says, "No news has reached me about whether Hadhrat Abu Bakr τ gave Kaffaara for his oath or not." (Hadhrat Abu Bakr τ obviously did give Kaffaara because according to the consensus of the Ulema, Kaffaara is binding in such a situation.)

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Hadhrat Abdur Rahmaan bin Abu Bakr τ reports, "Because the men of *Suffa* were poor people, Rasulullaah ρ once said to the Sahabah ψ, 'Whoever has food for two persons should take three persons (for meals) and whoever has food for four should take five or six people.' While Rasulullaah ρ took ten person home, (my father) Abu Bakr τ brought three people whereas my mother, my father and I were there." One of the narrators said, "I cannot remember whether he also said, '(my mother, my father and I were there) together with my wife and a servant who worked at both my father's house and mine.'" (The food therefore had to suffice for five people at home in addition to the three guests).

Hadhrat Abu Bakr τ ate with Rasulullaah ρ and stayed with him until the Isha salaah. He then returned to Rasulullaah ρ (after the Isha salaah) and waited until Rasulullaah ρ had eaten. He only returned home after a considerable portion of the night had already passed (thinking that his family would have already fed the guests). His wife said to him, "What has kept you from (seeing to) your guests?" "Have you not given them their supper yet?" he said in surprise. His wife replied, "They refuse to eat until you arrive. Despite our insistence, they refused to eat and had their way." Hadhrat Abdur Rahmaan τ hid himself away (for fear of his father) and Hadhrat Abu Bakr τ shouted (at him), "You scamp!" After much scolding, Hadhrat Abu Bakr τ told the guests to eat but (in anger) swore that he would not touch the food. (The guests then swore that they would not eat until he did. When his anger cooled, Hadhrat Abu Bakr τ then started eating with them).

Hadhrat Abdur Rahmaan τ reports further. He says, "By Allaah! Each time we took a morsel, more food appeared beneath it, making it more than it was. When everyone had eaten to their fill, there was more food than there had been initially. When Abu Bakr τ saw that there was still food remaining and even more than there had been, he exclaimed (addressing his wife), 'O daughter of the Banu Firaas tribe! (What is happening?!)' She said, 'By the coolness of my eyes! It is three times more than it had been!'"

"Abu Bakr τ then ate some more saying, 'That (my oath) had been from Shaytaan.' After eating another morsel, he took the rest to Rasulullaah ρ and the food stayed there until the morning. There had been a treaty between us Muslims and a tribe (of Kuffaar) which had expired. Twelve of us had been appointed as commanders (of an army

marching against the tribe) and each one commanded a large group of men. Only Allaah knows how many men were under each person's command. Nevertheless, every person ate from the food." Another narration states that the Muslims were divided into twelve groups.[1]

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Hadhrat Sahl bin Abi Hathma and others reports that Hadhrat Abu Bakr τ had the Baytul Maal (public treasury) in Sunh. It was known to all and no one guarded it. When people voiced the concern that it should be guarded, he said, "None should fear about it." "Why not?" they asked. "Because it has a lock on it," was the simple reply.

Hadhrat Abu Bakr τ used to distribute everything the Baytul Maal contained so that nothing remained. When Hadhrat Abu Bakr τ moved (from Sunh) to Madinah, he kept the Baytul Maal in the house he lived. Proceeds from the mines of the Qabiliyya and Juhayna tribes came to him. The mine of the Banu Sulaym was also opened during his Khilaafah, so the Zakaah came from there as well. Everything was kept in the Baytul Maal. Hadhrat Abu Bakr τ used to convert this into gold and silver nuggets and give every hundred people a specified amount (which they shared between themselves). He was fair in his distribution and all received justly whether they were slaves or free people, men or women, young or old. He also used to the money to purchase camels, horses and weapons for people proceeding in Jihaad. During one of the years, he bought warm woollen shawls from the rural areas and distributed them amongst the widows of Madinah during winter.

When Hadhrat Abu Bakr τ passed away, Hadhrat Umar τ called a few trustworthy person and they went into the Baytul Maal of Hadhrat Abu Bakr τ. Amongst others, they included Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Uthmaan bin Affaan τ. When they opened the Baytul Maal, they neither found a Dinaar nor a Dirham. All they found was a coarse cloth for storing money and when they shook it, all that emerged was a single Dirham. They all then prayed for Hadhrat Abu Bakr τ. There was a man in Madinah who weighed Dinaars and Dirhams even during the time of Rasulullaah ρ. It was he who used to do the weighing for Hadhrat Abu Bakr τ as well. When he was asked what the value of the wealth was that came to Hadhrat Abu Bakr τ, he replied that it amounted to two hundred thousand.[2]

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[1] Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.112).
[2] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131).
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The Narration of Hadhrat Ismaa'eel bin Muhammad and others about the Fairness in the Manner that Hadhrat Abu Bakr τ Distributed Wealth

Hadhrat Ismaa'eel bin Muhammad reports that whenever Hadhrat Abu Bakr τ distributed wealth amongst the people he always gave equally. Hadhrat Umar τ once objected saying, "O Khalifah of Rasulullaah ρ! How can you give the same to the veterans of Badr as you give to other people?" Hadhrat Abu Bakr τ replied, "The things of this world are merely a means of existence and the best of such means are those that are moderate (and this applies equally to all people). The superiority of the veterans of Badr shall be seen in their rewards (in the Aakhirah).[1]

Another narration states that when it was mentioned to Hadhrat Abu Bakr τ that he ought to give preference to some people in the distribution of wealth, he said, "Their virtues shall be rewarded by Allaah (in the Aakhirah). With regard to their worldly existence, equality is best."[2]

Yet another narration from Hadhrat Aslam states that when Hadhrat Abu Bakr τ became the Khalifah and distributed equally amongst the people, someone said to him, "O Khalifah of Rasulullaah ρ! Why do you not give preference to the Muhaajireen and the Ansaar (by giving them a larger share)?" Hadhrat Abu Bakr τ replied, "Should I buy their virtues from them? With regard to people's existence in this world, equality is better than showing preference." A narration from Amr bin Abdullaah states that after Hadhrat Abu Bakr τ distributed wealth for the first time, Hadhrat Umar τ said to him, "Why do you not show preference to the earliest Muhaajireen and the earliest Muslims?" Hadhrat Abu Bakr τ responded by saying, "Should I buy from them the lead they have?" He then continued to exercise equality whenever he distributed.[3]

The Incident of the Wealth that Arrived from Bahrain

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[1] Ahmad in his *Kitaabuz Zuhd*.
[2] Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.306).
[3] Bayhaqi (Vol.6 Pg.347).

Hadhrat Umar τ the freed slave of Ghafra reports that when Rasulullaah ρ passed away, plenty of wealth arrived from Bahrain. Hadhrat Abu Bakr τ made an announcement saying, "Whoever Rasulullaah ρ owed money to or whom Rasulullaah ρ had promised some money should come and collect his dues." Hadhrat Jaabir τ stood up and said, "Rasulullaah ρ told me that when the wealth came from Bahrain, he would give me so much (he then indicated three handfuls)." Hadhrat Abu Bakr τ told him to take from the money and when he did so (took one handful), he had five hundred Dirhams. Hadhrat Abu Bakr τ then gave instructions that he be given another thousand Dirhams (to complete three handfuls). Thereafter, he distributed all the wealth by giving each person ten Dirhams as he said, "This is the fulfilment of the promise that Rasulullaah ρ made to the people."

The following year even more money arrived and Hadhrat Abu Bakr τ gave the people twenty Dirhams each. When there was still some money remaining, he gave the slaves five Dirhams each. He addressed the people saying, "We have given something to these slaves of yours because they serve you and do your work for you." The people then requested, "Why do you not give more to the Muhaajireen and the Ansaar because they were the earliest Muslims and because Rasulullaah ρ held them in high esteem." However, Hadhrat Abu Bakr τ said, "Their rewards are reserved with Allaah (in the Aakhirah). In this world, equality is better than giving preference." This was his practice throughout the period of his Khilaafah. [1] The rest of the narration will soon be quoted (in the first narration of the next chapter).

The narration has already passed about the equality that Hadhrat Ali τ exercised when he said to the Arab woman to whom he had given as much as he gave a slave woman, "I have studied the Book of Allaah and have not found in it anything denoting that the progeny of Ismaa'eel υ (Arabs) should be given preference over the progeny of Is'haaq υ."[2]

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Hadhrat Umar bin Abdullaah τ the freed slave of Ghafra reports that when Rasulullaah ρ passed away, plenty of wealth arrived from

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[1] Bayhaqi, Ibn Abi Shaybah, Bazzaar and Hasan bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.3 Pg.127).

[2] See the chapter entitled "The Justice of Hadhrat Ali τ" under the subheading, "The Incident of an Arab Woman and Her Freed Slave".
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Bahrain. He then narrated the entire narration as has appeared earlier[1]. The narration also mentions that Hadhrat Umar τ once came out for the Jumu'ah salaah and after praising Allaah, he addressed the people saying, "The news has reached me that some of you have said that when Umar dies (or they said when the Ameerul Mu'mineen dies), we will instantly pledge allegiance to a certain person just as people instantly pledged allegiance to Abu Bakr τ. There is no doubt that the pledge of allegiance to Abu Bakr τ took place very suddenly, but where will we find another person like Abu Bakr τ to whom we would be prepared to fully submit ourselves as we did for Abu Bakr τ? Abu Bakr τ was of the opinion that the distribution of wealth should be with total equality whereas my opinion was that some people be given more. However, if I live this year, I shall switch to the opinion of Abu Bakr τ because his opinion is better then mine." The narration still continues further. [2]

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[1] Under the heading "The Manner in which Hadhrat Abu Bakr τ Distributed Wealth" and the subheading "The Incident of the Wealth that Arrived from Bahrain".

[2] Bazzaar. Haythami (Vol.6 Pg.6) has commented on the chain of narrators.
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Hadhrat Hasan narrates that Hadhrat Abu Bakr τ once addressed the people. After praising Allaah, he said, "Verily the best of all intelligence is Taqwa." The narration continues to the point where it states that Hadhrat Abu Bakr τ was proceeding to the marketplace early next morning when Hadhrat Umar τ (met him and) asked, "Where are you off to?" When Hadhrat Abu Bakr τ informed him that he was on his way to the marketplace, Hadhrat Umar τ remarked, "You have been appointed to a post that will preoccupy you from any engagements at the marketplace." "Subhaanallaah!" exclaimed Hadhrat Abu Bakr τ, "Will it preoccupy me from (providing for) my family?" Hadhrat Umar τ replied, "We shall fix a reasonable allowance for you." Hadhrat Abu Bakr τ remarked, "Woe to you, O Umar! I fear that it may not be permissible for me to take anything from that wealth." (By consultation with the other Sahabah ψ, an allowance was fixed for Hadhrat Abu Bakr τ)

During his period of just over two years, Hadhrat Abu Bakr τ used eight thousand Dirhams (from the Baytul Maal). On his deathbed, he said, "I had mentioned to Umar that I fear that it may not be permissible for me to take anything from that wealth but he overpowered me. Now that I am dying, I want you to take eight thousand Dirhams from my estate and deposit it in the Baytul Maal." When this money was brought to Hadhrat Umar τ, he said, "May Allaah shower His mercy on Abu Bakr τ. He has certainly exhausted those to come after him."[1]

The Incident Between him and Hadhrat Aa'isha رضي الله عنها

Hadhrat Abu Bakr bin Hafs bin Umar narrates that Hadhrat Aa'isha رضي الله عنها came to (her father) Hadhrat Abu Bakr τ when he was ill and about to breathe his last. She recited a couplet (which means):

"By your life! Prosperity is of no benefit to the youth
when the pangs of death arrive and the chest has tightened"

Hadhrat Abu Bakr τ looked at her angrily and said, "O Ummul Mu'mineen! Matters are not like that, but (Allaah states):

وَجَاءتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ

[1] Bayhaqi (Vol.6 Pg.535).

The pangs ***(agony)*** of death will bring the truth ***(of Imaan to every person)***. ***(It will then be said to the dying person,)*** "This ***(death)*** is what you used to avoid ***(However, now you have no option)***."[1]

He addressed her further saying, "I had given you an orchard as a gift, but am not satisfied with it. You should therefore return it to my estate." Hadhrat Aa'isha رضي الله عنها readily agreed and made it over. Hadhrat Abu Bakr τ then said, "Since my appointment as Khalifah, I have neither taken a Dinaar or a Dirham of the Muslims. We have of course eaten from their coarse food to fill our bellies and worn their coarse cloth on our backs. Besides that we have none of their spoils apart from this Abyssinian slave, this camel for drawing water and this worn woollen shawl. When I die, I want you to send these items to Hadhrat Umar τ, thereby alleviating me from being responsible for them."

(After Hadhrat Abu Bakr τ passed away) Hadhrat Aa'isha رضي الله عنها did as her father had requested. When the messenger came to Hadhrat Umar τ (to bring him the items), he wept so profusely that his tears fell on the ground. He said, "May Allaah shower His mercy on Abu Bakr τ. He has certainly exhausted those to come after him. May Allaah shower His mercy on Abu Bakr τ. He has certainly exhausted those to come after him." He then commanded his slave to receive all the items. Hadhrat Abdur Rahmaan bin Auf τ then remarked, "Subhaanallaah! Are you snatching away from Abu Bakr τ's family their Abyssinian slave, their watering camel and their worn woollen shawl worth only five Dirhams?" "What do you advise?" Hadhrat Umar τ asked. Hadhrat Abdur Rahmaan bin Auf τ advised Hadhrat Umar τ to give the items back to Hadhrat Abu Bakr τ's family. Hadhrat Umar τ however disagreed and said, "No! I swear by the Being Who has sent Muhammad ρ with the truth that this shall never happen during my term of Khilaafah. Hadhrat Abu Bakr τ would not have escaped from his responsibility for them if I return them to his family and death is ever close by (what will I tell him when I meet him after death?)."[2]

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[1] Surah Qaaf, verse 19.
[2] Ibn Sa'd (Vol.3 Pg.139).
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Hadhrat Abdur Rahmaan τ the son of Hadhrat Abu Bakr τ once said to his father, "When I saw you during the Battle of Uhud, I avoided you." Hadhrat Abu Bakr τ responded by saying, "Had I seen you, I would not have avoided you (but would have attacked you because you were opposing the Deen of Allaah)."[1]

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Waaqidi reports that (as a Kaafir then) Hadhrat Abdur Rahmaan τ the son of Hadhrat Abu Bakr τ called for a contestant to fight him. When Hadhrat Abu Bakr τ stood up to the challenge, Rasulullaah ρ said, "(Do not go because) We still have much to benefit from you."[2]

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In the narration discussing how Hadhrat Abu Quhaafah τ (the father of Hadhrat Abu Bakr τ) accepted Islaam, Hadhrat Anas τ reports that when Hadhrat Abu Quhaafah τ stretched out his hands to pledge allegiance to Rasulullaah ρ, Hadhrat Abu Bakr τ started to cry. "What makes you cry?" Rasulullaah ρ asked. Hadhrat Abu Bakr τ replied, "It would have been more pleasing for me to see the hand of your uncle (Abu Taalib) in the place of my father's hand and him accepting Islaam instead so that Allaah could please you in that manner."[3]

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Hadhrat Abdullaah bin Umar τ narrates that on the day that Madinah was conquered, Hadhrat Abu Bakr τ led his aged and blind father Hadhrat Abu Quhaafah τ to Rasulullaah ρ (to accept Islaam). Rasulullaah ρ said, "Why did you not leave the old man in his house and let me go to him?" Hadhrat Abu Bakr τ replied, "I wanted him to be rewarded for it. O Rasulullaah ρ! Had your uncle Abu Taalib accepted Islaam, it would have made me happier then my father's embracing Islaam because your happiness is all I wish to see." Rasulullaah ρ replied, "You are true (in your words because this is really what you feel)."[4]

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[1] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.274). Haakim has reported a similar narration.
[2] Haakim, Bayhaqi (Vol.8 Pg.186) has reported a similar narration.
[3] Umar bin Shabba, Abu Ya'la and Abu Bishr Simway in his Fawaa'id. Haakim has reported a similar narration from reliable sources as quoted in *Isaabah* (Vol.4 Pg.116).
[4] Tabraani and Bazzaar. Haythami (Vol.6 Pg.174) has commented on the chain of narrators.
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Hadhrat Anas τ reports that when Rasulullaah ρ went to the Sahabah ψ as they were sitting with Hadhrat Abu Bakr τ and Hadhrat Umar τ, none of them besides Hadhrat Abu Bakr τ and Hadhrat Umar τ would lift his gaze. It was only the two of them who would look at him and he would look at them. They would smile with him and he would smile at them. (This was because Hadhrat Abu Bakr τ and Hadhrat Umar τ were close enough to act informally with Rasulullaah ρ).[1]

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The Narration of Hadhrat Zaid bin Arqam τ in this Regard

Hadhrat Zaid bin Arqam τ narrates, "We were once with Hadhrat Abu Bakr τ when he asked for something to drink. When some water mixed with honey was brought and put in his hand, he started to cry and sobbed a lot. He wept so much that we thought that something was seriously wrong with him. However, we did not ask him anything. When he stopped crying, we asked, 'O Khalifah of Rasulullaah ρ! What made you weep so much?' He replied, 'I was once with Rasulullaah ρ when I saw him repel something form himself which I could not see. I asked, 'O Rasulullaah ρ! What was it I saw you repel from yourself when I could see nothing?' He replied, 'The world leapt towards me and I (repelled it as I) said, 'Get away from me!' It then said, 'I know that you will never take me.' It was this that made it difficult for me (to drink the honey water). I feared that I may oppose the way of Rasulullaah ρ and that the world would get hold of me."[2]

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In another narration, Hadhrat Zaid bin Arqam τ reports that when Hadhrat Abu Bakr τ once asked for a drink, he was given a cup with honey mixed in water. As he took it to his mouth, he started weeping and this made everyone around him cry as well. When he stopped crying, the people around him wee still in tears. The same thing

[1] Tirmidhi, as quoted in *Shifaa* by Qaadhi Ayaadh (Vol.2 Pg.23).

[2] Bazzaar. Haythami (Vol.10 Pg.254) has commented on the chain of narrators but Ibnul Mundhir (*Targheeb wat Tarheeb* Vol.5 Pg.168) says that the chain is sound and that Ibn Abi Dunya has also reported the narration.
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happened a second time and this time he cried so much that the people could not even ask him anything. When he eventually wiped his face and stopped crying, the people asked him the reason for his crying. The rest of the narration is similar to the one above except that he also said, "It (the world) then said (to Rasulullaah ρ), 'Remember! I swear by Allaah that although you have slipped through my grasp, those after you will be unable to do so."[1]

The Narration of Hadhrat Aa'isha رضي الله عنها Stating that Hadhrat Abu Bakr τ left Nothing Behind

Hadhrat Aa'isha رضي الله عنها says, "Abu Bakr τ passed away without leaving behind a Dinaar or a Dirham. Just before his demise, he took all his money and deposited it in the Baytul Maal."

Another narration from Hadhrat Urwa τ states that when he was made Khalifah, Hadhrat Abu Bakr τ deposited every Dinaar and Dirham he possessed into the Baytul Maal. He said, "I used to trade and seek my livelihood with this money. Now that I am the Khalifah, public affairs have preoccupied me from trade and earning a livelihood."[2]

The Incident Between him and Hadhrat Umar τ

Hadhrat Ataa bin Saa'ib narrates that the morning after Hadhrat Abu Bakr τ was appointed Khalifah, he had some shawls over his arm and was proceeding to the marketplace (to do business as usual). "Where are you off to?" asked Hadhrat Umar τ. "I am off to the marketplace," replied Hadhrat Abu Bakr τ. Hadhrat Umar τ enquired further, "What will you be doing there now that you have been put in charge of the Muslims?" "How will I then feed my family?" asked Hadhrat Abu Bakr τ. Hadhrat Umar τ replied, "Let us go to Abu Ubaydah τ and he will fix an allowance for you (from the Baytul Maal)." The two men then proceeded to Hadhrat Abu Ubaydah τ who said, "I shall fix for you the average allowance of a Muhaajir which is neither too much nor too little. You will also receive a set of clothing for summer and one for winter but when you have worn out a set of clothing, you will return it

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.30). Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).
[2] Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).

before taking another." They then determined that he would receive half a goat every day without the head and innards.[1]

The Narration of Hadhrat Humayd bin Hilaal

Hadhrat Humayd bin Hilaal reports that when Hadhrat Abu Bakr τ was appointed as Khalifah, some of the Sahabah ψ suggested that he should receive an allowance from the Baytul Maal. It was eventually agreed that he should receive two shawls and when he wore them out, he could receive another two after returning the old ones. He would also receive an animal for travelling and as much for household expenses as he normally spent before becoming the Khalifah. Hadhrat Abu Bakr τ was happy with this.[2]

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The Parting Advice Hadhrat Abu Bakr τ gave to Hadhrat Salmaan τ

Hadhrat Salmaan τ reports that he once went to Hadhrat Abu Bakr τ and asked for some advice. Hadhrat Abu Bakr τ said, "Fear Allaah, O Salmaan! You should know that there will be many conquests. Your share from it should be only that (food) which you need for your stomach and that (clothing) which you need to cover yourself. You should also know that whoever performs his five salaahs is in the protection of Allaah in the mornings and in the evenings. You should also never kill anyone in Allaah's protection because you will then be breaching the security of Allaah because of which Allaah will throw you headlong into Jahannam."[3]

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Another narration from Hadhrat Hasan states that Hadhrat Salmaan Faarsi τ visited Hadhrat Abu Bakr τ on his deathbed and asked, "Do give me some advice, O Khalifah of Rasulullaah ρ." Hadhrat Abu Bakr τ said, "Allaah shall open up the world to you so none of you should ever take more than what he needs just to get along."[4]

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.129).
[2] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).
[3] Ahmad in his *Zuhd* and Ibn Sa'd (Vol.3 Pg.137), as quoted in *Kanzul Ummaal* (Vol.8 Pg.233).
[4] Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).

The Parting Words Hadhrat Abu Bakr τ spoke to Hadhrat Abdur Rahmaan bin Auf τ

Hadhrat Abdur Rahmaan bin Auf τ once visited Hadhrat Abu Bakr τ on his deathbed and greeted him with Salaam. Hadhrat Abu Bakr τ said, "Although it has not yet arrived, I can see worldly wealth approaching. It will however arrive and you people will then curtains of silk and cushions of velvet. You will then (be so used to luxury that you will) experience difficulty using the woollen beddings of Azerbaijan, feeling as if you are lying on the thorns of the *Su'daan* tree. By Allaah! For one of you to be brought forward and executed is better for him than swimming in the intoxication of this world.[1]

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What Hadhrat Abu Bakr τ said to his Daughter Hadhrat Aa'isha رضي الله عنها when he saw her Wearing New Clothes

Hadhrat Aa'isha رضي الله عنها says, "I once wore a new top of mine and was very taken aback by it as I looked at it. Hadhrat Abu Bakr τ said to me, 'What are you looking at? Allaah is not looking at you (with affection).' 'Why not?' I asked. He replied, 'Don't you know that when self-adoration enters a servant because of worldly beauty, Allaah detests the person until the beauty is lost (and the self-adoration with it).' I then took off the garment and gave it away as Sadaqah. Hadhrat Abu Bakr τ then said, 'That shall perhaps atone for you.'"[2]

The Incident of Hadhrat Abu Bakr τ and a So of his who was About to Pass Away

Hadhrat Habeeb bin Hamzah says that when death came to one of Hadhrat Abu Bakr τ's sons, the youngster kept looking at the pillow. After he has passed away, the people informed Hadhrat Abu Bakr τ that

[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.34). Tabraani has reported a similar narration from Hadhrat Abdur Rahmaan bin Auf τ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.362).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.37).
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they noticed his son looking towards the pillow. When the people lifted the corpse off the pillow, they noticed five or six Dinaars beneath it. Hadhrat Abu Bakr τ hit one hand on to the other saying, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I do not think that your skin will be able to withstand (the punishment for not spending in Sadaqah) those Dinaars."[1]

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Hadhrat Abu Bakr τ Weeps when his Father Embraces Islaam because of his Keenness for Abu Taalib to Accept Islaam

In the narration discussing how Hadhrat Abu Quhaafah τ (the father of Hadhrat Abu Bakr τ) accepted Islaam, Hadhrat Anas τ reports that when Hadhrat Abu Quhaafah τ stretched out his hands to pledge allegiance to Rasulullaah ρ, Hadhrat Abu Bakr τ started to cry. "What makes you cry?" Rasulullaah ρ asked. Hadhrat Abu Bakr τ replied, "It would have been more pleasing for me to see the hand of your uncle (Abu Taalib) in the place of my father's hand and him accepting Islaam instead so that Allaah could please you in that manner."[2]

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Hadhrat Abdullaah bin Umar τ narrates that on the day that Madinah was conquered, Hadhrat Abu Bakr τ led his aged and blind father Hadhrat Abu Quhaafah τ to Rasulullaah ρ (to accept Islaam). Rasulullaah ρ said, "Why did you not leave the old man in his house and let me go to him?" Hadhrat Abu Bakr τ replied, "I wanted him to be rewarded for it. O Rasulullaah ρ! Had your uncle Abu Taalib accepted Islaam, it would have made me happier then my father's embracing Islaam because your happiness is all I wish to see." Rasulullaah ρ replied, "You are true (in your words because this is really what you feel)."[3]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.37).
[2] Umar bin Shabba, Abu Ya'la and Abu Bishr Simway in his Fawaa'id. Haakim has reported a similar narration from reliable sources as quoted in *Isaabah* (Vol.4 Pg.116).
[3] Tabraani and Bazzaar. Haythami (Vol.6 Pg.174) has commented on the chain of narrators.
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The narration of Hadhrat Husayn bin Wahwah has already passed[1] describing how Hadhrat Talha bin Baraa τ embraced Rasulullaah ρ and kissed his feet when he met Rasulullaah ρ. The incident will also bee quoted ahead about how Hadhrat Abu Bakr τ kissed Rasulullaah ρ's forehead when Rasulullaah ρ passed away.

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Hadhrat Abu Sa'eed τ narrates, "Rasulullaah ρ once came out to us from his room during the illness in which he passed away. He had a bandage wrapped around his head and he went towards the pulpit until he sat upright on it. We followed Rasulullaah ρ (towards the pulpit), where he said, 'I swear by the Being Who controls my life that at this moment I am standing upon my fountain (Kowthar). When a servant of Allaah was given the choice between this world with its splendour (and the Aakhirah), he chose the Aakhirah.' No one besides Abu Bakr τ understood the message of this statement besides Abu Bakr τ. His eyes therefore filled with tears and he started weeping. He then exclaimed, 'May my parents be sacrificed for you, O Rasulullaah ρ! In fact, may all our fathers, our mothers, ourselves and our wealth be sacrificed for you!' Rasulullaah ρ then descended from the pulpit and has not stood there again to this day."[2]

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Hadhrat Yazeed bin Baabnoos says, "A friend and I once went to Hadhrat Aa'isha رضي الله عنها and sought permission to enter. She threw us some cushions and then concealed herself behind a screen (before allowing us in). 'What do you have to say about *Araak*, O Ummul Mu'mineen?' my friend asked. 'What is *Araak*?' she asked. When I struck my friend on the shoulder (to bid him not to ask about it), Hadhrat Aa'isha رضي الله عنها said, 'Do not do that for you have hurt your brother.' She then proceeded to ask, 'What is *Araak*? Is it about menstruation (that you wish to know about, whether a man can touch his wife when she is menstruating?). You should practise what Allaah has mentioned in the Qur'aan about menstruating women. Rasulullaah

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[1] In the chapter entitled "The Love that the Sahabah ψ had for Rasulullaah ρ", under the subheading "The Love that Hadhrat Talha bin Baraa τ had for Rasulullaah ρ".

[2] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.58). Ibn Sa'd (Vol.2 Pg.230) has reported a similar narration from Hadhrat Abu Sa'eed Khudri τ.

ρ used to embrace me and kiss my head with only a sheet between us when I was menstruating.'"

Hadhrat Aa'isha رضي الله عنها then went on to say, "It was the practice of Rasulullaah ρ to tell me something of benefit every time he passed by my door. However, one day he passed my door two or three times without saying anything. I then told my maidservant to place a pillow at the door and I tied a bandage around my head (pretending to be ill to get Rasulullaah ρ's attention). When Rasulullaah ρ passed by (and saw me lying there), he asked, 'Dear Aa'isha! What is the matter?' 'My head is paining,' I responded. 'I too have severe pain in my head,' he replied. He then left and it was not long when came to me carrying a blanket with him. He entered my room and then sent a message to his other wives saying, 'I am ill an am unable to come to all of you. Do permit me to stay with Aa'isha.' (With the permission of the others) I then started to nurse Rasulullaah ρ whereas I had never nursed anyone else before him.

Rasulullaah ρ's head was on my shoulder one day when it turned towards me. I thought that Rasulullaah ρ wanted to kiss me when a drop of cold saliva dropped from his mouth. When it fell on the back of my neck, my entire body started to shiver. Thinking that he had fallen unconscious, I covered him with a sheet. Umar τ and Mughiera bin Shu'ba τ then arrived and sought permission to enter. I gave them permission and then pulled over my veil. Umar τ looked at Rasulullaah ρ and said, 'O dear! Rasulullaah ρ is unconscious! What a deep come he seems to be in.' The two men then stood up. When they wee near the door, Mughiera τ said, 'O Umar! Rasulullaah ρ has passed away.' 'Never!' exclaimed Umar τ, 'You are always making statements that cause trouble! Rasulullaah ρ will never pass away until Allaah has obliterated the Munaafiqeen.'"

Hadhrat Aa'isha رضي الله عنها continues, "(My father) Abu Bakr τ then arrived and I lifted my veil. He looked at Rasulullaah ρ and exclaimed, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! Rasulullaah ρ has passed away.' He went to Rasulullaah ρ from the headside, bowed his head and kissed Rasulullaah ρ's forehead. He then said, 'O dear Nabi ρ!' Thereafter, he raised his head and again lowered his mouth to kiss Rasulullaah ρ's forehead, saying, 'O my chosen friend!' For the third time he then raised his head and again lowered his mouth to kiss Rasulullaah ρ's forehead, saying, 'O my bosom friend! Rasulullaah ρ has passed away.'"

Hadhrat Abu Bakr τ then went to the Masjid where Hadhrat Umar τ was busy lecturing the people saying, "Indeed Rasulullaah ρ shall never pass away until Allaah destroys the Munaafiqeen.' Hadhrat Abu Bakr τ then addressed the people. After duly praising Allaah, he said, "Allaah says:

إِنَّكَ مَيِّتٌ وَإِنَّـهُم مَّيِّتُونَ

'Indeed, you *(O Rasulullaah ρ)* **shall certainly die, and they shall all die as well.'** {Surah Zumar, verse 30}

(Thereafter, he recited the verse:)

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

Muhammad ε is but a Rasool *(of Allaah)***. Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)***? He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)***. Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)***.** {Surah Aal Imraan, verse 144}

He then proceeded to say, "Whoever worships Allaah should know that Allaah is Alive and shall never die. Whoever worshipped Muhammad ρ should know that Muhammad ρ has passed away." Astonished, Hadhrat Umar τ asked, "Are those verses really in the Qur'aan? O people! This is Abu Bakr and he is the highest achiever amongst the Muslims. Pledge your allegiance to him."[1]

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Hadhrat Ali bin Abi Taalib τ narrates that when they (the family of Rasulullaah ρ) started the burial preparations for Rasulullaah ρ, they locked the door and did not allow anyone in. While the Ansaar shouted, "We are the maternal relatives of Rasulullaah ρ and have a high standing in Islaam!" the Quraysh shouted, "We are his paternal

[1] Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.241), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.33). Abu Ya'la has also reported the narration but Haythami (Vol.9 Pg.33) has commented on the chain of narrators. Ibn Sa'd (Vol.2 Pg.267) has also reported the narration.
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relatives!" Hadhrat Abu Bakr τ then shouted saying, "O assembly of Muslims! Every family has a greater right to the burial of their family members than others do. We therefore plead to you in the name of Allaah (not to enter) because if you enter, you will be pushing back others (those who are entitled to enter). By Allaah! None should enter besides those who are called."

A narration of Hadhrat Ali bin Husayn states that the Ansaar shouted, "We have a right (to arrange the burial) because Rasulullaah ρ is the son of our sister and because we have a high standing in Islaam." When they lodged their request with Hadhrat Abu Bakr τ, he said, "A family has the greatest right to members of their family. You may put the request to Ali τ and Abbaas τ because none may enter the room besides those whom they permit."[1]

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Hadhrat Moosa bin Muhammad bin Ibraheem says that he found a book in which his father had written that after Rasulullaah ρ was shrouded in the burial shroud, he was placed on a bed. Hadhrat Abu Bakr τ and Hadhrat Umar τ then entered the room together with as many Muhaajireen and Ansaar as could fit in the room. The two men said:

اَلسَّلامُ عَلَيْكَ ايُّهَا النَّبِيُّ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ

"Peace be on you, O Nabi ρ together with the mercy of Allaah and His blessings."

The other Muhaajireen and Ansaar also greeted Rasulullaah ρ as Hadhrat Abu Bakr τ and Hadhrat Umar τ did. They then formed rows without any of them being the Imaam. Standing in the first row in front of Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ said, "O Allaah! We testify that Rasulullaah ρ conveyed whatever was revealed to him. He was a well-wisher of the Ummah who strove in the path of Allaah until Allaah gave honour to His Deen, His Words (Deen) was completed and belief was established in the One Allaah Who has no partner. O Allaah! Make us people who follow the guidance revealed to him and allow us to meet him again with him recognising us and us recognising him. He was indeed most forgiving and most merciful unto the Mu'mineen. We seek no worldly recompense for believing in him and shall never sell our Imaan in him for any price." The other Sahabah

[1] Ibn Sa'd (Vol.2 Pg.61).
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ψ said, "Aameen! Aameen!" They then left and another group entered. After all the men had completed, the women entered, followed by the children.[1]

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Hadhrat Anas τ reports that when Rasulullaah ρ passed away, the Sahabah ψ were all whispering to each other. Hadhrat Abu Bakr τ instructed his slave to listen to what they were saying and report back to him. The slave reported that he overheard the Sahabah ψ saying that Rasulullaah ρ had passed away. Hadhrat Abu Bakr τ then hurried as he said, "O dear! My back has been broken!" (He was so overcome with grief that) The Sahabah ψ thought that he would not even make it to the Masjid, but he did.[2]

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Hadhrat Abdullaah bin Abbaas τ narrates that on the day Rasulullaah ρ passed away, Hadhrat Abu Bakr Siddeeq τ emerged (from Rasulullaah ρ's room) as Hadhrat Umar τ was busy addressing the Sahabah ψ. He told Hadhrat Umar τ to be seated and after duly praising Allaah, he said, "Whoever worshipped Muhammad ρ should know that Muhammad ρ has passed away. On the other hand, whoever worships Allaah should know that Allaah is Alive and shall never die. Verily Allaah states:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

Muhammad ε is but a Rasool *(of Allaah)***. Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)***? He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)***. Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)***.** {Surah Aal Imraan, verse 144}

Hadhrat Abdullaah bin Abbaas τ says, "By Allaah! (Because they were so overcome with grief) It was as if the people never knew that such a verse was ever revealed until Hadhrat Abu Bakr τ recited it. They all took it from Hadhrat Abu Bakr τ and every one of them was reciting it. Hadhrat Umar bin Khattaab τ said, 'By Allaah! No sooner did I hear Abu

[1] *Al Bidaayah wan Nihaayah* (Vol.5 Pg.265). Ibn Sa'd (Vol.2 Pg.69) has reported a similar narration.
[2] Ibn Khusru, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48).

Bakr τ recite the verse when my legs collapsed beneath me and were unable to carry me. I then fell to the ground when I heard it for I was then convinced that Rasulullaah ρ had definitely passed away.'"[1]

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Hadhrat Abdur Rahmaan bin Sa'eed bin Yarboo τ narrates that Hadhrat Ali bin Abi Taalib τ one day had his face covered and was extremely grieved. "I notice that you are deeply grieved," enquired Hadhrat Abu Bakr τ. Hadhrat Ali τ replied, "Such grief has overcome me that had to befallen you." To this Hadhrat Abu Bakr τ said, "Look at what he is saying! I ask you in the name of Allaah to tell me whether any other person is more grieved about the demise of Rasulullaah ρ than I am?"[2]

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Hadhrat Is'haaq reports that when Rasulullaah ρ passed away, Hadhrat Abu Bakr τ said, "Today we have lost revelation and speech from Allaah."[3]

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Hadhrat Anas τ also reports that after the demise of Rasulullaah ρ, Hadhrat Abu Bakr τ once said to Hadhrat Umar τ, "Come with me to visit Ummu Ayman رضي الله عنها." When they came to her, she started weeping. They consoled her saying, "What makes you weep? What is with Allaah is better for Rasulullaah ρ." She replied, "By Allaah! I am not weeping because I do not know that what Allaah has with Him is better for Rasulullaah ρ. I am weeping because revelation from the heavens has been terminated." This statement made both men start weeping.[4]

Hadhrat Ikrama τ reports that after Rasulullaah ρ had entered into the treaty with the people of Makkah, the Banu Khuzaa'ah tribe who had been Rasulullaah ρ's allies during the Period of Ignorance, opted to

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[1] Abdur Razzaaq, Ibn Sa'd, Ibn Abi Shaybah, Ahmad, Bukhaari, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48).
[2] Ibn Sa'd (Vol.2 Pg.84).
[3] *Dalaa'ilut Towheed*, as quoted in *Kanzul Ummaal* (Vol.4 Pg.50).
[4] Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.274). Ibn Abi Shaybah, Muslim, Abu Ya'la and Abu Awaanah have also reported the narration from Hadhrat Anas τ, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48), as has Ibn Sa'd (Vol.8 Pg.164).
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align with the Muslims in the treaty. On the other hand, the Banu Bakr tribe aligned themselves with the Quraysh. When hostilities erupted between the Banu Khuzaa'ah and the Banu Bakr tribes, the Quraysh assisted the Banu Bakr with arms and food. The Banu Bakr then launched an offensive against the Banu Khuzaa'ah, overpowered them and killed many of them. The Quraysh feared that they had breached the treaty and immediately said to Hadhrat Abu Sufyaan τ (who was then their leader), "Go to Muhammad ρ and do your best to ensure that the treaty remains in place and that reconciliation takes place."

Hadhrat Abu Sufyaan τ therefore left and arrived in Madinah. Rasulullaah ρ said (to the Sahabah ψ), "Abu Sufyaan has come to you. He shall soon return happy but without achieving his objective." Hadhrat Abu Sufyaan τ went to Hadhrat Abu Bakr τ and said, "O Abu Bakr! Let the treaty remain in place and reconcile between the people." Hadhrat Abu Bakr τ replied, "The matter does not rest with me. It rests with Allaah and His Rasool ρ." Hadhrat Abu Sufyaan τ then approached Hadhrat Umar τ with the same request he had placed before Hadhrat Abu Bakr τ. Hadhrat Umar τ said, "You have yourselves breached the treaty. May Allaah now make any new treaty old and sever any treaty that is firm." Hadhrat Abu Sufyaan τ remarked, "To this day I have never seen anyone so antagonistic against his own people as you are."

Hadhrat Abu Sufyaan τ then approached Hadhrat Faatima رضي الله عنها and said, "O Faatima! Do you wish to do something by which you will become the leader of the women of your tribe?" He then placed to her the same request he placed before Hadhrat Abu Bakr τ. She however made herself clear when she said, "The matter does not rest with me. It rests with Allaah and His Rasool ρ." Hadhrat Abu Sufyaan τ then approached Hadhrat Ali τ with the same request that he took to Hadhrat Abu Bakr τ. Hadhrat Ali τ said, "To this day I have never seen anyone as lost as you are. You are the leader of your people. You should go and keep the treaty intact (by not allowing the people to breach it) and reconcile between the people."

Hadhrat Abu Sufyaan τ hit his one hand on the other and said, "I have already given some of the people protection from others." He then left and when he came to the people of Makkah, he informed them of what he had done. They said, "By Allaah! To this day we have never seen an ambassador like you! By Allaah! Neither have you come to us with news of a war so that we could take precautions nor have you brought news of a treaty so that we could feel safe." The rest of the narration

has already been quoted in the chapter discussing the conquest of Makkah.[1]

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Hadhrat Zaid bin Thaabit τ reports that Hadhrat Abu Bakr τ once sent for him after the Battle of Yamaamah. With Hadhrat Abu Bakr τ at the time was Hadhrat Umar τ. Hadhrat Abu Bakr τ said to Hadhrat Zaid τ, "He (Hadhrat Umar τ) has come and said, 'Many Huffaadh of the Qur'aan have been martyred in this battle of Yamaamah[2] and I fear that if all the other battles also take a heavy toll on the Huffaadh, the Qur'aan should not leave us. I have therefore decided that you should compile the Qur'aan (into a single manuscript).' 'How can we attempt to do something that Rasulullaah ρ never did?' I asked him. 'But is an excellent thing,' he replied. Umar τ then continued convincing me until Allaah put my heart at ease about the matter just as his heart was at ease. I now share Umar's opinion on the matter."

Hadhrat Zaid τ narrates further, "Umar τ was sitting there without saying a word. Abu Bakr τ then continued, 'You are young and intelligent and we have no accusations to level against you. Furthermore, you used to write down the Qur'aan during the time of Rasulullaah ρ. You should therefore do the compilation.'"

Hadhrat Zaid τ says, "By Allaah had they charged me with moving a mountain, it would not have been more difficult than the instruction to collect the Qur'aan (into one manuscript). I said, 'How can you do something that Rasulullaah ρ never did?' 'By Allaah!' said Abu Bakr τ, 'the act is an excellent one.' Abu Bakr τ τ then continued convincing me until Allaah put my heart at ease about the matter just as the hearts of Abu Bakr τ and Umar τ were at ease. I then shares their opinion on the matter. I then launched an intensive search for parts of the Qur'aan that had been preserved on paper, white stones, collar bones, palm leaves and the hearts of men. It was only with Khuzaymah bin Thaabit Ansaari that I could find (in writing) the closing verses of Surah Baraa'ah:

* لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ

[1] Ibn Abi Shaybah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.162).
[2] According to one narration, from the fourteen hundred Muslims martyred during this battle, seven hundred were Huffaadh.
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رَؤُوفٌ رَّحِيمٌ * فَإِن تَوَلَّوْاْ فَقُلْ حَسْبِيَ اللّهُ لا إِلَـهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Undoubtedly a Rasool ρ **from yourselves has come to you** *(someone whose lineage, morals, manners and integrity you know well)*. **The difficulties that afflict you are very distressing to him. He is anxious for** *(good to come to)* **you and extremely forgiving and merciful** *(gentle and kind)* **towards the Mu'mineen. If they turn away, then say, "Allaah is sufficient for me** *(even if the whole world turns against me)*. **There is none worthy of worship besides Him. On Him only do I rely and He is the Rabb of the glorious Throne.".** {Surah Baraa'ah, 128-129}

The manuscript of the complete collected Qur'aan remained with Hadhrat Abu Bakr τ throughout his life until he passed away. It then remained with Hadhrat Umar τ throughout his life until he passed away. Thereafter, it remained with Hadhrat Hafsah رضي الله عنها the daughter of Hadhrat Umar τ.[1]

[1] Tayaalisi, Ibn Sa'd, Ahmad, Bukhaari, Tirmidhi, NAsa'ee, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.279).

Hadhrat Abu Bakr τ Dispatches the Arm of Hadhrat Usaama bin Zaid τ

The statement of Hadhrat Abu Bakr τ has already passed in which he said, "I swear by the Being Who controls my life! I prefer falling from the sky rather than neglecting to fight for something for which Rasulullaah ρ fought." Hadhrat Abu Bakr τ then waged Jihaad against the Arabs (who had renounced Islaam and those who refused to pay zakaah).[1]

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Another narration states that Hadhrat Abu Bakr τ said, "By Allaah! I shall certainly fight those who differentiate between salaah and zakaah (by performing while omitting zakaah) because zakaah is a right due from wealth. By Allaah! Should they refuse to give me (as part of the zakaah dues) even a rope that they used to give to Rasulullaah ρ, I shall fight them for it."[2]

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Another narration has also passed[3] in which Hadhrat Abu Bakr τ said, "I swear by the Being besides Whom there is none worthy of worship! Even though wild dogs should drag the legs of the wives of Rasulullaah ρ (because there is none in Madinah to defend them), I shall never recall an army that Rasulullaah ρ had dispatched nor untie a flag that Rasulullaah ρ had tied." He then dispatched the army of Hadhrat Usaama τ.[4]

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Yet another narration states that Hadhrat Abu Bakr τ said, "I swear by the Being Who controls the life of Abu Bakr! Even if I knew that wild animals would tear at my body (as a result), I would still dispatch the

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[1] Adani from Hadhrat Umar τ.
[2] Bukhaari, Muslim and Ahmad, narrating from Hadhrat Abu Hurayrah τ.
[3] Under the heading "Rasulullaah ρ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid τ even on his Deathbed, after which Hadhrat Abu Bakr τ also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Abu Bakr τ Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrat Usaama τ".
[4] Bayhaqi from Hadhrat Abu Hurayrah τ.
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army of Usaama according to the commands of Rasulullaah ρ. I would do so even if I were to be the only person left behind in Madinah."[1]

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Another narration from Hadhrat Urwa τ quotes that Hadhrat Abu Bakr τ said, "I have dared to do something extremely perilous! I swear by the Being Who controls my life! I prefer having all the Arabs turn against me rather than holding back an army that Rasulullaah ρ had dispatched. O Usaama! Proceed whence you have been commanded to march and then fight in the parts of Palestine and against the people at Mu'ta as Rasulullaah ρ had commanded you. Remember that Allaah is enough for those you are leaving behind."[2]

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Hadhrat Hasan reports that Hadhrat Abu Bakr τ caught hold of the beard of Hadhrat Umar τ as he said, "May your mother lose you, O son of Khattaab! You are asking me to relieve him (Hadhrat Usaama τ) of a post to which Rasulullaah ρ appointed him?!" This narration has already been quoted in detail.[3]

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A Sahabi τ reports that he saw Rasulullaah ρ standing by the Hajar Aswad and saying, "I know well that you are a stone that can neither cause benefit nor do harm." Rasulullaah ρ then kissed it. Thereafter, when Hadhrat Abu Bakr τ performed Hajj, he also stood by the Hajar Aswad and said, "I know well that you are a stone that can neither cause benefit nor do harm. Had I not seen Rasulullaah ρ kiss you, I would have not done so."[4]

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Hadhrat Jaabir τ reports that Rasulullaah ρ said, "Allaah has selected my companions from all in the universe apart from the prophets and

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[1] Sayf, from Hadhrat Urwa τ.

[2] Ibn Asaakir.

[3] Under the heading "Rasulullaah ρ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid τ even on his Deathbed, after which Hadhrat Abu Bakr τ also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Usaama τ Seeks Permission to Return to Madinah but Hadhrat Abu Bakr τ Refuses Permission".

[4] Ibn Abi Shaybah and Daar Qutni in his *Ilal*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.34).

messengers. He has then selected four of them for me viz. Abu Bakr, Umar, Uthmaan and Ali and made them my special companions. Of course, there is great good in every one of my companions. Allaah has also selected my Ummah over all other nations and then selected four generations from amongst my Ummah viz. the first (the period in which Rasulullaah ρ lived), the second, the third and the fourth generations."[1]

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Hadhrat Aa'idh bin Umar narrates that Hadhrat Abu Sufyaan τ (who was not yet a Muslim) once approached a gathering that included Hadhrat Salmaan τ, Hadhrat Suhayb τ and Hadhrat Bilaal τ. They passed a remark saying, "The swords of Allaah had not yet taken the necks of Allaah's enemies as they ought to have." Hadhrat Abu Bakr τ said to them, "Are you addressing those words to and elder of the Quraysh and their leader?" When he then reported the matter to Rasulullaah ρ, Rasulullaah ρ said, "O Abu Bakr! You may have made them angry and if you did make them angry, you would have angered your Rabb as well." Hadhrat Abu Bakr τ then went back to them and asked, "Dear brothers! Have I made you angry?" They graciously replied, "Not at all. May Allaah forgive you, dear brother."[2]

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Hadhrat Suhayb τ narrates that Hadhrat Abu Bakr τ was once passing by with a prisoner for whom he had sought amnesty from Rasulullaah ρ. Hadhrat Suhayb τ who was sitting in the Masjid asked, "Who is this man with you?" Hadhrat Abu Bakr τ replied, "He is my Mushrik prisoner for whom I have sought amnesty from Rasulullaah ρ." Hadhrat Suhayb τ commented, "His neck would have been a perfect place for a sword to strike." This infuriated Hadhrat Abu Bakr τ. Seeing Hadhrat Abu Bakr τ angry, Rasulullaah ρ asked, "Why do I see you so angry?" Hadhrat Abu Bakr τ replied, "When I passed by Suhayb with this prisoner, he remarked, 'His neck would have been a perfect place for a sword to strike.'" "Have you not perhaps hurt him?" Rasulullaah ρ asked. When Hadhrat Abu Bakr τ swore by Allaah that he had not, Rasulullaah ρ

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[1] Bazzaar. Haythami (Vol.10 Pg.16) has commented on the chain of narrators.
[2] Muslim (Vol.2 Pg.304). Abu Nu'aym in his *Hilya* (Vol.1 Pg.346) and Ibn Abdul Birr in his *Isti'aab* (Vol.2 Pg.181) have also reported the narration.

said, "Had you hurt him, you would have hurt Allaah and His Rasool ρ as well."[1]

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Hadhrat Abu Hurayrah τ narrates that someone started swearing Hadhrat Abu Bakr τ while Rasulullaah ρ was also sitting there. Rasulullaah ρ was impressed and kept smiling (because Hadhrat Abu Bakr τ gave no reply). However, when the person's abuse became too much, Hadhrat Abu Bakr τ replied to some of what he was saying. This angered Rasulullaah ρ and he left. Hadhrat Abu Bakr τ then met Rasulullaah ρ and asked, "O Rasulullaah ρ! You were sitting there while he was swearing at me but when I replied to some of his abuse, you became angry and left?" Rasulullaah ρ replied, "There was an angel with you who was responding on your behalf. However, when you started replying to some of his abuse, Shaytaan arrived and I could not sit with Shaytaan." Rasulullaah ρ then added, "O Abu Bakr! Three things are absolute facts. Whenever a person overlooks any injustice done to him, Allaah lends him tremendous strength. Whenever a person opens the door of gifts with the intention of joining ties, Allaah increases for him in abundance. Whenever a person opens the door of begging with the intention of amassing wealth, Allaah speeds up the reduction of his wealth."[2]

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Hadhrat Anas bin Maalik τ reports that it was customary amongst the Arabs to serve each other during journeys. There was a man who used to serve Hadhrat Abu Bakr τ and Hadhrat Umar τ and it once occurred that the two of them slept away (after charging the man to prepare their meal. He however also fell asleep). When the two awoke and the meal was not prepared, they remarked, "He is a real sleepy head." They then got him up and told him to go to Rasulullaah ρ with the message, "Abu Bakr and Umar convey their Salaams to you and ask for some gravy." (When the man brought the message,) Rasulullaah ρ said, "The two of them have already eaten the gravy." (After informing them of Rasulullaah ρ's statement) Hadhrat Abu Bakr τ and Hadhrat Umar τ came to Rasulullaah ρ and said, "O Rasulullaah ρ! What have we eaten as gravy?" Rasulullaah ρ replied, "The flesh of your brother. I swear by the Being Who controls my life that I can see his flesh

[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.49).
[2] Ahmad and Tabraani. Haythami (Vol.8 Pg.190) has commented on the chain of narrators.

between your teeth." The two men submitted, "Do seek Allaah's forgiveness on our behalf, O Rasulullaah ρ." Rasulullaah ρ advised them saying, "Ask him to seek forgiveness for you."[1]

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Hadhrat Abu Own and others reports that Hadhrat Khaalid bin Waleed τ once claimed that Hadhrat Maalik bin Nuwayrah τ had left the fold of Islaam because of a statement he had been informed Hadhrat Maalik τ made. However, Hadhrat Maalik τ denied the allegation saying, "I am still firm on Islaam and have not changed in the least." However, even though Hadhrat Abu Qataadah τ and Hadhrat Abdullaah bin Umar τ testified in favour of Hadhrat Maalik τ, Hadhrat Khaalid bin Waleed τ brought Hadhrat Maalik τ forward and commanded Hadhrat Diraar bin Azwar Asadi τ to execute Hadhrat Maalik τ, which he did. (After the expiry of her Iddah) Hadhrat Khaalid bin Waleed τ then married Hadhrat Maalik τ's wife Hadhrat Ummu Mutammim.

When the news reached Hadhrat Umar τ that Hadhrat Khaalid bin Waleed τ had had Hadhrat Maalik τ executed and married his wife, Hadhrat Umar τ said to Hadhrat Abu Bakr τ, "Khaalid has committed adultery so have him stoned to death." However, Hadhrat Abu Bakr τ said, "I cannot have him stoned because (he had not done so intentionally but) he had erred in his judgement." Hadhrat Umar τ insisted, "But you should have him executed because he had killed a Muslim." Hadhrat Abu Bakr τ again said, "I cannot have him executed because (he had not done so intentionally but) he had erred in his judgement." "Then at least relieve him of his post," demanded Hadhrat Umar τ. Hadhrat Abu Bakr τ responded by saying, "I shall never sheath a sword that Rasulullaah ρ had drawn."[2]

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Hadhrat Abu Dardaa τ narrates that they were once sitting with Rasulullaah ρ when Hadhrat Abu Bakr τ came in (in a hurry) holding the edge of his clothing (and without him realising it) because of which his knees were exposed. Rasulullaah ρ commented, "Look! Your friend has had an argument." After greeting with Salaam, Hadhrat Abu Bakr τ said, "I had an argument with (Hadhrat Umar) Ibn Khattaab and in the huff I told him something. I then regretted the words and asked him to

[1] Haafidh Diyaa Maqdasi in his *Mukhtaarah*, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.216).
[2] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).

forgive me. However, he refused to do so and I have therefore come to you." Rasulullaah ρ thrice repeated, "May Allaah forgive you, O Abu Bakr."

Hadhrat Umar τ later regretted (not forgiving Hadhrat Abu Bakr τ) and went to his house. When he asked if Hadhrat Abu Bakr τ was at home, he was informed that Hadhrat Abu Bakr τ was not there. He then went to Rasulullaah ρ and greeted with Salaam. However, Rasulullaah ρ's face reddened (with anger) so much that Hadhrat Abu Bakr τ became alarmed. Kneeling down before Rasulullaah ρ, Hadhrat Abu Bakr τ pleaded, "O Rasulullaah ρ! I swear by Allaah that it was I who was at fault." After Hadhrat Abu Bakr τ had repeated this twice, Rasulullaah ρ said, "When Allaah sent me (as a prophet) to you people, you all said that I was lying except for Abu Bakr who said, 'He is speaking the truth.' He then supported me with his health and wealth, so will you people not leave my companion alone for my sake?" This Rasulullaah ρ repeated twice, after which no one hurt Hadhrat Abu Bakr τ ever again.[1]

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Hadhrat Umar τ later regretted (not forgiving Hadhrat Abu Bakr τ) and went to his house. When he asked if Hadhrat Abu Bakr τ was at home, he was informed that Hadhrat Abu Bakr τ was not there. He then went to Rasulullaah ρ and greeted with Salaam. However, Rasulullaah ρ's face reddened (with anger) so much that Hadhrat Abu Bakr τ became alarmed. Kneeling down before Rasulullaah ρ, Hadhrat Abu Bakr τ pleaded, "O Rasulullaah ρ! I swear by Allaah that it was I who was at fault." After Hadhrat Abu Bakr τ had repeated this twice, Rasulullaah ρ said, "When Allaah sent me (as a prophet) to you people, you all said

[1] Bukhaari, as quoted in *Sifatus Safwah* (Vol.1 Pg.92).
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that I was lying except for Abu Bakr who said, 'He is speaking the truth.' He then supported me with his health and wealth, so will you people not leave my companion alone for my sake?" This Rasulullaah ρ repeated twice, after which no one hurt Hadhrat Abu Bakr τ ever again.[1]

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Hadhrat Abdullaah bin Umar τ narrates that Hadhrat Abu Bakr τ once used insulting words for Hadhrat Umar τ but then said, "Please forgive me, dear brother." However, Hadhrat Umar τ was extremely angry (and refused to forgive him). Despite the fact that Hadhrat Abu Bakr τ repeated his request several times, Hadhrat Umar τ's anger did not abate. The incident was the reported to Rasulullaah ρ and when the Sahabah ψ came to Rasulullaah ρ and sat before him, he said, "Your brother asked you to forgive him but you failed to do so." Hadhrat Umar τ replied, "I swear by the Being Who has sent you with truth! There was not a time that he asked me to forgive him when I did not do so (privately). After yourself there is none of creation whom I like more than him." Hadhrat Abu Bakr τ then added, "And I swear by the Being Who has sent you with the truth that after yourself there is none of creation whom I like more than him." Rasulullaah ρ then remarked, "Do not hurt me concerning this companion of mine because when Allaah sent me with guidance and the truth, you people said I am lying while Abu Bakr said, 'You are speaking the truth.' Had Allaah not named him my companion (in the Qur'aan), I would have surely made him my 'Khaleel' (special friend). He is after all my brother in Islaam. Take note! Seal off all accesses (leading from some houses directly to the Masjid) except the access leading from the house of Abu Bakrbin Abu Quhaafah."[2]

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Hadhrat Sha'bi narrates that when Hadhrat Faatima رضي الله عنها fell ill (just before her demise), Hadhrat Abu Bakr τ went to request permission to address her. (Her husband) Hadhrat Ali τ said, "O Faatima! Abu Bakr τ wants permission to speak to you." "Do you want me to permit him?" she asked. When Hadhrat Ali τ replied in the affirmative, she granted permission. Hadhrat Abu Bakr τ then started saying things that would please her. He said, "By Allaah! I forsook my home, wealth, family and

[1] Bukhaari, as quoted in *Sifatus Safwah* (Vol.1 Pg.92).
[2] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.45).

tribe only for the pleasure of Allaah, for the pleasure of His Rasool ρ and for your pleasure, the household of Rasulullaah ρ." He then continued saying things to make her happy until she was pleased.[1]

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Hadhrat Ummu Sa'd رضي الله عنها who was the daughter of Hadhrat Sa'd bin Rabee τ reports that she once went to see Hadhrat Abu Bakr τ (for some need because he was Khalifah). He spread out for her a sheet, on which she sat. Hadhrat Umar τ then entered and asked about her. Hadhrat Abu Bakr τ replied, "She is the daughter of someone who was greater than you and I." "Who is he, O Khalifah of Rasulullaah ρ?" Hadhrat Umar τ asked. Hadhrat Abu Bakr τ replied, "He was a man who passed away during the time of Rasulullaah ρ. He has already prepare his abode in Jannah while you are I are still alive (not knowing what our plight will be)."[2]

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Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Uyaynah bin Hisn τ once came to Rasulullaah ρ whilst Hadhrat Abu Bakr τ and Hadhrat Umar τ were sitting there on the bare ground. Rasulullaah ρ then had a duvet brought for Hadhrat Uyaynah τ and made him sit on it. Rasulullaah ρ then said, "When a prominent person of a tribe comes to you, you should honour him."[3]

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Hadhrat Abdullaah bin Umar τ narrates that Hadhrat Abu Bakr τ said, "Consider Muhammad ρ when dealing with the members of his household."[4]

Rasulullaah ρ Honours his Uncle Hadhrat Abbaas τ

Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها narrates that Rasulullaah ρ was once sitting with his companions with Hadhrat Abu Bakr τ and

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[1] Bayhaqi (Vol.6 Pg.301). Ibn Sa'd (Vol.8 Pg.27) has also reported the narration.
[2] Tabraani, as quoted in *Isaabah* (Vol.2 Pg.27). Haythami (Vol.9 Pg.310) has commented on the chain of narrators. Haakim (Vol.3 Pg.607) has also reported the narration.
[3] Tabraani. Haythami (Vol.8 Pg.16) has commented on the chain of narrators.
[4] Bukhaari, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.94).
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Hadhrat Umar τ on his sides. When Hadhrat Abbaas τ arrived, Hadhrat Abu Bakr τ made way for him and he sat down between Rasulullaah ρ and Hadhrat Abu Bakr τ. Rasulullaah ρ then said to Hadhrat Abu Bakr τ, "It is only people of virtue who acknowledge the virtue of other people of virtue." When Hadhrat Abbaas τ started speaking to Rasulullaah ρ, Rasulullaah ρ's voice became extremely soft. Hadhrat Abu Bakr τ then said to Hadhrat Umar τ, "I am worried that some illness has suddenly afflicted Rasulullaah ρ (causing him to lose his voice)." Hadhrat Abbaas τ did not leave Rasulullaah ρ until he had his needs met. When he left, Hadhrat Abu Bakr τ asked, "O Rasulullaah ρ! Were you just now afflicted by some illness?" When Rasulullaah ρ replied that nothing like that had happened, Hadhrat Abu Bakr τ queried, "But I noticed that your voice had become extremely soft." Rasulullaah ρ explained, "When Abbaas arrived, Jibra'eel υ instructed me to lower my voice as you people have been commanded to lower your voices before me."[1]

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Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Abu Bakr τ had a reserved sitting place near Rasulullaah ρ which he would forsake for none other than Hadhrat Abbaas τ. Rasulullaah ρ was very much impressed by this gesture of his. When Hadhrat Abbaas τ arrived one day, Hadhrat Abu Bakr τ moved from his place. "What is the matter?" Rasulullaah ρ asked Hadhrat Abu Bakr τ. "Your uncle has just arrived," replied Hadhrat Abu Bakr τ. Rasulullaah ρ then saw Hadhrat Abbaas τ arrive and smiled at Hadhrat Abu Bakr τ saying, "This is Abbaas coming with white clothing. His progeny after him shall soon be wearing black clothing and twelve of them shall be kings."

When Hadhrat Abbaas τ arrived, he asked, "O Rasulullaah ρ! Did you say something to Abu Bakr?" "I only told him what is good," Rasulullaah ρ remarked. Hadhrat Abbaas τ commented, "That is true. May my parents be sacrificed for you! You only speak what is good." Rasulullaah ρ then said, "I said to him, 'This is Abbaas coming with white clothing. His progeny after him shall soon be wearing black clothing and twelve of them shall be kings.'"[2]

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.68).
[2] Tabraani. Haythami (Vol.9 Pg.270) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration in brief, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.211).
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Hadhrat Abu Bakr τ Vacates his Place for Hadhrat Abbaas τ

Hadhrat Ja'far bin Muhammad narrates from his great grandfather that Hadhrat Abu Bakr τ always sat on the right of Rasulullaah ρ while Hadhrat Umar τ sat on his left. Hadhrat Uthmaan τ sat in front of Rasulullaah ρ for he used to write any confidential matters for Rasulullaah ρ. However, when Hadhrat Abbaas τ came along, Hadhrat Abu Bakr τ would move from his place and Hadhrat Abbaas τ would sit there.[1]

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Hadhrat Ibn Shihaab reports that during their terms as Khalifah, whenever Hadhrat Abu Bakr τ or Hadhrat Umar τ met Hadhrat Abbaas τ while they were riding, they would dismount the animal (let Hadhrat Abbaas τ mount it) and then lead the animal while walking until Hadhrat Abbaas τ had reached his destination. Only then would they leave him.[2]

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Hadhrat Anas τ narrates that Rasulullaah ρ was once sitting in the Masjid with the Sahabah ψ around him. Hadhrat Ali τ then arrived, greeted with Salaam and then stood there to look for a place to sit. Rasulullaah ρ looked at the faces of the Sahabah ψ to see which of them would make place for him. Hadhrat Abu Bakr τ, who was sitting on Rasulullaah ρ's right shifted from his place and said, "Come here, O Abul Hasan." Hadhrat Ali τ then sat between Rasulullaah ρ and Hadhrat Abu Bakr τ. The Sahabah ψ could actually see the happiness on the face of Rasulullaah ρ as he said to Hadhrat Abu Bakr τ, "O Abu Bakr! It is only the people of virtue who recognise others of virtue."[3]

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Hadhrat Abdur Rahmaan bin Isbahaani narrates that Hadhrat Abu Bakr τ was sitting on the pulpit of Rasulullaah ρ when Hadhrat Hasan bin Ali τ (who was still a child) came there and said, "Do dismount my grandfather's place!" Hadhrat Abu Bakr τ said, "You are right. This place is your grandfather's." Hadhrat Abu Bakr τ then put Hadhrat

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.214).
[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.69).
[3] Ibnul A'raabi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.359).
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Hasan τ on his lap and started to weep (thinking of Rasulullaah ρ). Hadhrat Ali τ excused himself saying, "By Allaah! This was not by my instruction." "That's true," Hadhrat Abu Bakr τ agreed, "I had no doubts about it."[1]

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Hadhrat Urwa τ narrates that Hadhrat Abu Bakr τ was once delivering a sermon when Hadhrat Hasan τ (who was still a child) arrived and also mounted the pulpit saying, "Do dismount my grandfather's pulpit!" Hadhrat Ali τ then said, "This was done without my consultation."[2]

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Hadhrat Uqba bin Haarith narrates that it was after the demise of Rasulullaah ρ that he left the Masjid with Hadhrat Abu Bakr τ after performing the Asr salaah. Hadhrat Ali τ was walking on the right of Hadhrat Abu Bakr τ when they passed by Hadhrat Ali τ's son Hadhrat Hasan τ playing with some other boys. Hadhrat Abu Bakr τ put the boy on his shoulders as he said a couplet which meant:

"May my father be sacrificed! This boy is the image of Nabi ρ
and in no way resembled his father"

Hadhrat Ali τ laughed at this.[3]

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Hadhrat Jubayr bin Nufayr reports that a group of people once came to Hadhrat Umar τ and said, "O Ameerul Mu'mineen! We swear by Allaah that we have never seen anyone more just, more outspoken of the truth and more sterner against the Munaafiqeen than yourself. You are certainly the best of people after Rasulullaah ρ." Hadhrat Awf bin Maalik τ remarked, "You are wrong! By Allaah! We have seen someone better than him after Rasulullaah ρ." "Who is that O Awf?" Hadhrat Umar τ asked. When Hadhrat Awf τ replied that the person was Hadhrat Abu Bakr τ, Hadhrat Umar τ confirmed, "Awf is telling the truth while you people are false. I swear by Allaah that Abu Bakr was purer

[1] Abu Nu'aym and Jaabiri in his *Juz*.
[2] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).
[3] Ibn Sa'd, Ahmad, Bukhaari, Nasa'ee and Haakim, as quoted in *Kanzul Ummaal* (Vol.7 Pg.103).
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than musk while I am in need of more guidance than our family's camel."[1]

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Hadhrat Hasan reports that Hadhrat Umar τ had appointed informants amongst the masses who once informed him that a group of people had gathered and claimed that he (Hadhrat Umar τ) was better then Hadhrat Abu Bakr τ. Hadhrat Umar τ became very angry and sent for these people. When they were brought, Hadhrat Umar τ addressed them saying, "O you most wretched of people! You most wretched of your tribes! You corrupters of an impregnable fortress!" Surprised, they enquired, "O Ameerul Mu'mineen! Why are you telling us this? What have we done?" After repeating himself three times, Hadhrat Umar τ then said, "Why have you created a division between Abu Bakr Siddeeq τ and myself? I swear by the Being Who controls my life that I wish I could reach even that position of Jannah from where I can see Abu Bakr τ at the furthest point of my sight."[2]

Another narration states that Hadhrat Umar τ said, "Abu Bakr τ is the best of this Ummah after its Nabi ρ. Whoever claims otherwise after this proclamation of mine is a slanderer and shall be punished as slanderers are punished."[3] A narration of Hadhrat Ziyaad bin Ilaaqah states that Hadhrat Umar τ once overheard someone saying (about him), "This man is the best of this Ummah after its Nabi ρ." Hadhrat Umar τ started hitting the man with his whip saying, "This wretch is lying! Abu Bakr τ is definitely better than me, my father, yourself and your father!"[4]

Hadhrat Ali τ Rebukes a Person who Regarded him to Be Superior to Hadhrat Abu Bakr τ

Hadhrat Abu Zinaad narrates that someone once asked Hadhrat Ali τ, "O Ameerul Mu'mineen! What is the matter with the Muhaajireen and Ansaar? They regard Abu Bakr τ as being superior to you whereas your virtues are more, you had accepted Islaam before him and have excelled him." Hadhrat Ali τ asked, "If you belong to the Quraysh tribe,

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[1] Abu Nu'aym in his *Fadhaa'ilus Sahabah ψ*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).
[2] Asad bin Moosa.
[3] La'alkaa'i.
[4] Khaythamah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).
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I assume that you must be from the Aa'idha family." When the man confirmed that he was, Hadhrat Ali τ said, "Had a Mu'min not been in the protection of Allaah, I would have certainly had you executed. If you were to survive, I would then chastise you in a manner that you would be unable to escape. Shame on you! Abu Bakr τ excelled me in four matters (especially). He was appointed to the position of being Imaam before me when Rasulullaah ρ put him forward as Imaam. (Secondly,) He made Hijrah before me, (thirdly) he beat me to the cave (to be with Rasulullaah ρ during the Hijrah) and (fourthly) he also proclaimed his Islaam before me. Shame on you! Whereas Allaah has condemned mankind (for not assisting Rasulullaah ρ), Allaah praised Abu Bakr τ when He says:

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيمٌ

If you do not assist him *(Rasulullaah ρ)*, **then indeed Allaah had assisted him when the Kuffaar drove him out him** *(of Makkah)*. **He was the second of the two** *(the other being Abu Bakr τ)* **when they were** *(hiding from the Kuffaar)* **in the cave** *(outside Makkah)* **and he** *(Rasulullaah ρ)* **told his companion** *(Abu Bakr τ) (when the Kuffaar were on the verge of capturing them)*, **"Do not grieve** *(do not fear for my safety)*. **Verily Allaah is with us** *(and He will protect us from the Kuffaar)*.**" So Allaah caused His tranquillity** *(serenity, mercy and peace)* **to descend on him, assisted him** *(on various occasions)* **with an army** *(of angels and other creation)* **that you had not seen. And** *(Allaah)* **placed the word of the Kuffaar** *(the call to Shirk)* **at the very bottom while the word of Allaah** *(the Kalimah)* **is right at the top. Allaah is Mighty, The Wise.** {Surah Taubah, verse 40}[1]

The Incident Between Hadhrat Abu Bakr τ, Hadhrat Mughierah τ and Another Man

Hadhrat Mughierah bin Shu'bah τ narrates, "I was with Abu Bakr τ when a horse was brought to him. When a man (from the Ansaar) asked for the horse to be given to him, Abu Bakr τ said, 'Rather than giving it to you, I prefer giving it to one of the youngsters who will be able to ride it despite his lack of experience.' The man became angry

[1] Khaythamah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.355). Ishaari has reported a similar narration from Hadhrat Abdullaah bin Umar τ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.447).

and blurted out, 'By Allaah! I am a better horseman than both you and your father!' When he used these words for the Khalifah of Rasulullaah ρ, I became extremely angry and grabbing him by the head, I threw him down on his nose. His nose bled so much that it appeared as if a large water bag had burst open. When the Ansaar decided that they would have retribution from me, the news reached Hadhrat Abu Bakr τ. He rebuked them saying, 'Do people think that I will allow them to have their retribution from Mughierah bin Shu'bah? I would prefer exiling them from their homes rather than them having retribution from someone who prevents Allaah's servants from evil.'"[1]

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Hadhrat Ummu Moosa reports that when the news reached Hadhrat Ali τ that Ibn Saba claimed that he (Hadhrat Ali τ) was superior to Hadhrat Abu Bakr τ and Hadhrat Umar τ, Hadhrat Ali τ expressed the wish to have Ibn Saba executed. Someone remarked, "Will you execute a man for merely showing respect to you and for regarding you to be an esteemed person?" Hadhrat Ali τ then said, "Alright then (he need not be executed). However, he should never be allowed to live in the town where I reside."[2]

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Hadhrat Ibraheem reports that the news once reached Hadhrat Ali τ that Abdullaah bin Aswad degraded the status of Hadhrat Abu Bakr τ and Hadhrat Umar τ. Hadhrat Ali τ asked for a sword with the intention of executing him. However, when someone spoke him out of it, he said, "Then he should never stay in a town where I reside." Abdullaah was therefore exiled to Shaam.[3]

Hadhrat Ali τ Rebukes a Man for Regarding him to be Superior to Hadhrat Abu Bakr τ and Hadhrat Umar τ

Hadhrat Katheer narrates that a man once came to Hadhrat Ali τ saying, "You are the best of people." "Have you seen Rasulullaah ρ?" Hadhrat Ali τ enquired. When the man replied that he had not, Hadhrat

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[1] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.361).
[2] Abu Nu'aym in his *Hilya* (Vol.8 Pg.253).
[3] Ishaari and La'alkaa'i, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.447).

Ali τ asked further, "Have you then seen Abu Bakr τ?" "No," came the reply. Hadhrat Ali τ then said, "Take note of this! Had you mentioned that you had seen Rasulullaah ρ, I would have had you executed and had you mentioned that you had seen Abu Bakr τ and Umar τ, I would have had you lashed (for slander)."[1]

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[1] Ishaari.
[2] Abu Nu'aym in his *Hilya* (Vol.8 Pg.253).
[3] Ishaari and La'alkaa'i, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.447).
[4] Ishaari.

Hadhrat Alqamah reports that Hadhrat Ali τ once delivered a lecture to them. After duly praising Allaah, he said, "The news has reached me that some people regard me to be superior to Abu Bakr τ and Umar τ. Had I warned against this previously, I would have certainly given punishment for it. However, I dislike meting punishment for something I have not warned against. Now after this proclamation of mine if anyone says anything like this, he will be regarded as a slanderer and shall so be punished as one. The best of all people after Rasulullaah ρ is Abu Bakr τ and then Umar τ. Thereafter, when they had departed we started many new things concerning which Allaah shall decide as He pleases (whether they were correct or not)."[1]

A Historic Lecture of Hadhrat Ali τ Concerning the Superiority of Hadhrat Abu Bakr τ and Hadhrat Umar τ

Hadhrat Suwayd bin Ghaflah narrates that he once passed by a group of people who were degrading the status of Hadhrat Abu Bakr τ and Hadhrat Umar τ. When he reported this to Hadhrat Ali τ, he said, "May Allaah curse those who harbour anything besides good towards the two illustrious men. They were the brothers and extremely close companions of Rasulullaah ρ." Hadhrat Ali τ then mounted the pulpit and delivered an eloquent lecture in which he said:

"What is the matter with some people who speak about the two leaders of the Quraysh and the two fathers of the Muslims in a manner that I would never. I absolve myself from what they say and shall punish for it. I swear by the Being Who splits the seed and Who creates the soul that it is only the Allaah-fearing Mu'min who loves these two men and only the sinful outcast who dislikes them. They were both true and loyal companions of Rasulullaah ρ who enjoined good, forbade evil, punished criminals and never trespassed the ways of Rasulullaah ρ in any matter. Rasulullaah ρ never valued any opinion as he did theirs and did not love anyone as he loved them. Rasulullaah ρ passed through this world well pleased with them and the people were also just as pleased. Abu Bakr τ was appointed (by Rasulullaah ρ) to lead the salaah and when Rasulullaah ρ passed away, the Muslims entrusted the task of leading the salaah with him and also handed over their zakaah to him because these two (salaah and zakaah) are always coupled

[1] Ibn Aasim, Ibn Shaaheen, La'alkaa'i, Isbahaani and Ibn Asaakir.

(mentioned together in the Qur'aan). I was the first from amongst the progeny of Abdul Muttalib to nominate him (as Khalifah). He however did not like to assume the post and wanted one of us to rather fill the post for him. By Allaah! He was the best of those left after Rasulullaah ρ, the most compassionate of them, the kindest, the wisest in his piety and the first to accept Islaam. Rasulullaah ρ likened him to Mika'eel υ in his kindness and mercy and to Ibraheem υ in his forgiving nature and reputation. He walked the path of Rasulullaah ρ until he passed away. May Allaah shower His mercy on him."

Hadhrat Ali τ continued, "With consultation from the people, Abu Bakr τ appointed Umar bin Khattaab τ as his successor. While some people disapproved and others approved, I was amongst those who approved. By Allaah! Before he left this world, Umar τ won the approval of all those who had disapproved (of his appointment). He managed affairs in the manner that Rasulullaah ρ and his companion (Hadhrat Abu Bakr τ) managed affairs and he followed in their footsteps just as a foal follows in the footsteps of his mother. By Allaah! He was the best of all those who remained (after Hadhrat Abu Bakr τ). He was compassionate and merciful and helped the oppressed against the oppressor. Allaah brought the truth on his tongue to the extent that we actually thought that an angel spoke with his tongue. Allaah strengthened Islaam by his entering its fold and his migration was a bolster for the Deen. While Allaah filled the hearts of the Mu'mineen with love for him, Allaah also filled the hearts of the Munaafiqeen with fear for him. Rasulullaah ρ likened him to Jibra'eel υ in his sternness and austerity towards enemies and to Nooh υ in his admonishment and frustration towards the Kuffaar. Which of you can compare to the two of them? Their heights cannot be reached without having love for them and following in their footsteps. Whoever loves them loves me. On the other hand, whoever dislikes them dislikes me and I am absolved of such a person. Had I warned against reviling the two of them previously, I would have certainly given the most severe punishment for it. Now after this proclamation of mine if anyone says anything like this, he will be punished as a slanderer is punished. Take note! The best person of this Ummah after its Nabi ρ is Abu Bakr τ and then Umar τ. Allaah knows best where the best person is after them. I have now made myself clear and seek Allaah's pardon for myself and on your behalf."[1]

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[1] Khaythamah, La'alkaa'i, Abu Hasan Baghdaadi, Shiraazi, Ibn Mandah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.446).
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Hadhrat Saalim reports that his father once met one of the Sahabah ψ who had a problem with his speech and could therefore not express himself clearly. When he complained about Hadhrat Uthmaan τ, Hadhrat Abdullaah bin Umar τ said, "By Allaah! I do not know what you are saying. Nevertheless, O assembly of Muhammad ρ's companions, you all know well that during the time of Rasulullaah ρ, we would always be saying, 'Abu Bakr, Umar and Uthmaan' (their names were always taken together because all respected them most highly). However, now that wealth has become a priority, it is only when he gives (someone a share that the person is pleased with him)."[1]

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Hadhrat Rabaah bin Haarith reports that Hadhrat Mughiera τ was sitting in the largest Masjid with the people of Kufa on his right and his left when someone called Sa'eed bin Zaid τ arrived. Hadhrat Mughiera τ welcomed him and made him sit near his feet on the same platform. A man from Kufa then arrived and facing Hadhrat Mughiera τ, he started swearing. "Who is he swearing at, O Mughiera?" asked Hadhrat Sa'eed τ. Hadhrat Mughiera τ replied, "He is swearing Ali bin Abi Taalib." "O Mughiera bin Shu'ba! O Mughiera bin Shu'ba! O Mughiera bin Shu'ba!" Hadhrat Sa'eed τ repeated, "Am I not hearing a companion of Rasulullaah ρ being sworn at in your presence without you repulsing it or even doing anything to change the situation?! I testify to what my ears heard Rasulullaah ρ say and what my heart memorised from him. I shall never report from him anything false that he will question me about when I meet him. I have heard him say, 'Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah, Ali shall be in Jannah, Talha shall be in Jannah, Zubayr shall be in Jannah, Abdur Rahmaan (bin Auf) shall be in Jannah and Sa'd bin Maalik shall be in Jannah.' The ninth person to accept Islaam shall also be in Jannah and if I wished to, I would also take his name."

The people in the Masjid then started to make a noise asked him in the name of Allaah to tell them who the ninth person to accept Islaam was. Hadhrat Sa'eed τ said, "You have asked me in the name of Allaah and Allaah is Great (I can therefore not refuse). I was the ninth person to accept Islaam and Rasulullaah ρ was the tenth (of the ten Muslims we were at the time)." Hadhrat Sa'eed τ then took an oath as he said, "When a man's face get dusty as he stands by Rasulullaah ρ (in a

[1] Abu Nu'aym in his *Hilya* (Vol.9 Pg.235).
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battle), this deed of his is better than every deed that any of you could do if he were given the lifespan of Nooh υ."[1]

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Hadhrat Qaasim narrates that Hadhrat Abu Bakr τ once passed by his son Hadhrat Abdur Rahmaan τ who was busy arguing with his neighbour. Hadhrat Abu Bakr τ said to him, "Do not argue with your neighbour because while other people (with whom you argue)will go away, your neighbour will always remain where he is (and you will have to contend with him every day)."[2]

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Hadhrat Agharr τ from the Muzaynah tribe says, "Rasulullaah ρ once gave instructions for me to have a *Jareeb*[3] of dates that was with one of the Ansaar. However, when the Ansaari procrastinated, I spoke to Rasulullaah ρ about it. Rasulullaah ρ then instructed Hadhrat Abu Bakr τ to accompany me the next morning to get the dates. Hadhrat Abu Bakr τ promised to meet me at the Masjid after performing the Fajr salaah. I found him where we had arranged to meet and we left. Whenever Hadhrat Abu Bakr τ saw anyone from far, he greeted him with Salaam. He then said, 'Do you not see the tremendous virtue that others are gaining over you (by beating you to greeting). Never let anyone beat you to making Salaam.' Thereafter, whenever we saw anyone approach from a distance, we would greet him before he could greet us."[4]

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Hadhrat Zuhrah bin Khameesa τ narrates, "I was once riding behind Hadhrat Abu Bakr τ on the same animal. Whenever we passed by any people and greeted them with Salaam, their reply was longer than our greeting. Hadhrat Abu Bakr τ remarked, 'People have been overpowering us today.'" Another narration quotes him as saying, "People have surpassed us in great good today."[5]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.95).
[2] Ibn Mubaarak, Abu Ubayd in his *Ghareeb*, Kharaa'iti and Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.44).
[3] A unit of measure used during those days.
[4] Tabraani in his *Kabeer* and *Awsat*, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.206). Bukhaari in his *Adab* (Pg.145), Ibn Jareer, Abu Nu'aym and Kharaa'iti have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.52).
[5] Ibn Abi Shaybah.
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Hadhrat Umar τ reports, "I was once riding behind Hadhrat Abu Bakr τ on the same animal. Whenever he passed by any people and greeted them with the words 'As Salaamu Alaykum', they replied by saying, 'As Salaamu Alaykum wa Rahmatullaah wa Barakaatuh'. Hadhrat Abu Bakr τ remarked, "People have surpassed us tremendously today.'"[1]

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Hadhrat Muhammad bin Jubayr reports that Hadhrat Umar τ once passed by Hadhrat Uthmaan τ and greeted him. Hadhrat Uthmaan τ however did not reply to the greeting. Hadhrat Umar τ proceeded immediately to Hadhrat Abu Bakr τ and complained to him about this. When Hadhrat Abu Bakr τ asked Hadhrat Uthmaan τ why he did not reply to the greeting, Hadhrat Uthmaan τ explained, "By Allaah! I did not even hear him because I was so deep in thought." "What was it that you were deliberating upon?" enquired Hadhrat Abu Bakr τ. Hadhrat Uthmaan τ replied, "About opposing Shaytaan. He was plaguing my mind with thoughts that I do not even wish to express for all the wealth of the world. When he cast these thoughts in my heart, I said to myself, 'If only I had asked Rasulullaah ρ about how we could save ourselves from these thoughts of Shaytaan!'"

Hadhrat Abu Bakr τ then said, "I expressed the very concern and question to Rasulullaah ρ saying, 'How can we save ourselves from the thoughts that Shaytaan casts within us?' Rasulullaah ρ replied, 'The very same thing that I told my uncle (Abu Taalib) to say on his deathbed will save you if you say the same words. He however, did not say them.'"[2]

"O Khalifah of Rasulullaah ρ! I have some shocking news for you! When I passed by Uthmaan τ and greeted him, he did not even reply."

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In a more lengthy narration, Hadhrat Uthmaan τ says, "When Umar τ went to Abu Bakr τ, he said, 'O Khalifah of Rasulullaah ρ! I have some shocking news for you! When I passed by Uthmaan τ and greeted him,

[1] Bukhaari in his *Adab*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.52).
[2] Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.1 Pg.74).
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he did not even reply.' Taking Umar τ by the hand, Abu Bakr τ came to me and asked, 'O Uthmaan! Your brother Umar τ has come to me saying that when he passed you and greeted you, you did not reply. What is the reason for this?' 'But I did no such thing, O Khalifah of Rasulullaah ρ!' I defended. 'You certainly did,' Umar τ asserted, 'By Allaah! This pride is an old tradition of you Banu Umayyah!' 'By Allaah!' I protested, 'I have no idea that you even passed by me or that you greeted me with Salaam.'

Abu Bakr τ then bore me out saying, 'You have spoken the truth. It appears to me that something on your mind had distracted you from realising what had happened.' 'That is indeed so,' I confirmed. When Abu Bakr τ asked me what it was, I replied, 'Rasulullaah ρ passed away without me asking him what it was in which the salvation of this Ummah lay. I was engrossed in this thought, startled at my negligence at this.' Abu Bakr τ said, 'I have asked Rasulullaah ρ about this and he informed me what it is.' 'What is it?' I begged to know. He replied, I posed the question to him, saying, 'O Rasulullaah ρ! In what does the salvation of this Ummah lay?' Rasulullaah ρ replied, 'Whoever accepts from me the words that I offered to my uncle but which he refused, those words shall be his salvation.' The words that Rasulullaah ρ offered to his uncle was to testify that there is none worthy of worship but Allaah and that Muhammad ρ is the messenger sent by Allaah (i.e. the Kalimah 'Laa Ilaaha Illallaah Muhammadur Rasulullaah').'"[1]

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Hadhrat Abu Rajaa Utaaridi says, "When I arrived in Madinah, I beheld a gathering at the centre of which a man was kissing the head of another man saying, 'We would have been destroyed had it not been for you.' When I enquired who the man kissing was, I was informed that he was Hadhrat Umar bin Khattaab τ who was kissing the head of Hadhrat Abu Bakr τ for fighting the renegades who had refused to pay zakaah." (Hadhrat Abu Bakr τ was the only one who saw the need for this when all the other Sahabah ψ did not see its necessity.)[2]

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Hadhrat Ubaadah bin Saamit τ narrates that when Rasulullaah ρ once came out to them, Hadhrat Abu Bakr τ (may Allaah shower His mercy

[1] Ibn Sa'd (Vol.2 Pg.312).
[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).

upon him) said, "Stand up and seek help from Rasulullaah ρ in your case against the hypocrite." However, Rasulullaah ρ said, "None should stand! Allaah is the only One for Whom people ought to stand up."[1]

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The narration has already passed[2] in which Hadhrat Abu Bakr τ moved from his place for Hadhrat Ali bin Abi Taalib τ, saying, "Come here, O Abul Hasan." Hadhrat Ali τ then sat between Rasulullaah ρ and Hadhrat Abu Bakr τ.

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Hadhrat Umar τ narrates, "My daughter Hafsah was widowed when her husband Khunays bin Hudhaafah Sahmi τ passed away in Madinah. He was a companion of Rasulullaah ρ who participated in the Battle of Badr. When I met Abu Bakr τ, I said, 'If you agree, I would like to get you married to Hafsah the daughter of Umar.' He however gave me no reply. It was only a few days later that Rasulullaah ρ proposed for her and I married her to Rasulullaah ρ. Abu Bakr τ met me thereafter and said, 'You may have been angry with me when you proposed that I marry Hafsah and I gave no reply?' When I confirmed that I was, he explained, 'The only thing that prevented me from giving you a reply was that I had heard Rasulullaah ρ make mention of (proposing for) her and I did not wish to reveal Rasulullaah ρ's secret. Had he not married her, I certainly would have.'"[3]

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Hadhrat Jaabir bin Abdullaah τ says, "When I once fell ill, Rasulullaah ρ came with Hadhrat Abu Bakr τ to visit me. They both arrived on foot but found me unconscious. Rasulullaah ρ then performed wudhu and sprinkled the wudhu water on me. I then recovered consciousness and when I saw Rasulullaah ρ there, I asked, 'O Rasulullaah ρ! What should

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[1] Ahmad. Haythami (Vol.8 Pg.40) has commented on the chain of narrators.
[2] Under the heading "Honouring the Household Members of Rasulullaah ρ's Family" and the subheading "Hadhrat Abu Bakr τ Honours Hadhrat Ali τ and Vacates his Place for him".

[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.361). Ahmad, Ibn Sa'd, Bukhaari, Nasa'ee, Bayhaqi, Abu Ya'la and Ibn Hibbaan have also reported the narration with additions, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).
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I do with my wealth? How should I wrap up my estate?' Rasulullaah ρ gave no reply until the verses of inheritance were revealed."[1]

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Hadhrat Aa'isha رضي الله عنها reports that when Rasulullaah ρ arrived in Madinah, both Hadhrat Abu Bakr τ and Hadhrat Bilaal τ suffered extreme fever. She went to them both as asked, "Dear father! How are you? O Bilaal! How are you?" When Hadhrat Abu Bakr τ's fever rose, he recited some couplets which meant:

"Every person is given greetings of good morning to you
whereas death is closer than the straps of his shoe"

Whenever Hadhrat Bilaal τ's fever came down, he would think of Makkah and say the following couplet which meant:

"If only I knew whether a single night I could pass
in a valley (in Makkah) surrounded by Idhkhir and Jaleel grass

If only the waters of Majinna[2] I could one day attain
Or would I ever see Shaama and Tufayl[3] ever again"

Hadhrat Aa'isha رضي الله عنها says that when she reported the condition to Rasulullaah ρ, he made the following du'aa: "O Allaah! Make Madinah even more beloved to us than Makkah. O Allaah! Make Madinah a place of good health, bless us in its *Mudd* and *Saa*[4] and transfer its epidemic to Juhfa."[5]

A Collection of Good Traits in Hadhrat Abu Bakr Siddeeq τ

Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ once asked which of them had started the day by fasting. When Hadhrat Abu Bakr τ replied that he had, Rasulullaah ρ asked which of them had visited a sick person that day. When Hadhrat Abu Bakr τ again replied that he had done so, Rasulullaah ρ asked which of them had followed a funeral

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[1] Bukhaari in his *Saheeh* (Vol.2 Pg.843) and his *Adab* (Pg.75).
[2] A place near Makkah where water was plentiful and good.
[3] Two mountains near Makkah.
[4] These were units of weight and measurement used during those times.
[5] Bukhari (Vol.2 Pg.844).
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procession that day. Again it was Hadhrat Abu Bakr τ who replied that he had done so. Rasulullaah ρ then asked who had fed a poor person that day. This time again it was Hadhrat Abu Bakr τ who replied that he had done so. Rasulullaah ρ then said that the person who carries out all these deeds on one day will certainly enter Jannah.[1]

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Hadhrat Amr bin Al Aas τ reports that Rasulullaah ρ was once asked, "O Rasulullaah ρ! Whom do you love most?" "Aa'isha," came the reply. "And from amongst the men?" the question came. Rasulullaah ρ said, "Abu Bakr." "Whom then?" was the next question. "Then it is Abu Ubaydah," said Rasulullaah ρ.[2]

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Hadhrat Amr τ narrates that he once asked, "O Rasulullaah ρ! Which person do you love most?" When Rasulullaah ρ replied that it was Hadhrat Aa'isha رضي الله عنها that he loved most, Hadhrat Amr τ said, "I am asking about men." "Her father (Hadhrat Abu Bakr τ)," was the reply.[3]

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Hadhrat Urwa bin Zubayr τ narrates that after Rasulullaah ρ and (her father) Hadhrat Abu Bakr τ, Hadhrat Aa'isha رضي الله عنها loved Hadhrat Abdullaah bin Zubayr τ the most and he always treated her most kindly. Whenever she received anything, she would never keep it with her and always gave it away in charity. Concerning this, Hadhrat Abdullaah bin Zubayr τ once remarked, "Her hands ought to be held back." (When she heard about this remark) Hadhrat Aa'isha رضي الله عنها said, "Should my hands be held back?! It is to Allaah that I vow never to speak to him (Ibn Zubayr) ever again!" Even though men of the Quraysh and particularly the maternal uncles of Rasulullaah ρ interceded on his behalf, Hadhrat Aa'isha رضي الله عنها refused to break her vow.

It was some members of the Banu Zuhra family (Rasulullaah ρ's mother's family) including Hadhrat Miswar bin Makhramah τ and Hadhrat Abdur Rahmaan bin Aswad bin Abd Yaghooth τ who one day

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[1] Bukhaari in his *Adab* (Pg.75).
[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.351).
[3] Ibn Sa'd (Vol.8 Pg.67).
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said to Hadhrat Abdullaah bin Zubayr τ, "After we have secured permission to enter, you should rush behind the veil (and plead with Hadhrat Aa'isha رضي الله عنها)." Hadhrat Abdullaah bin Zubayr τ did as they suggested (as reported in the narration above) and he then sent to Hadhrat Aa'isha رضي الله عنها ten slaves to set free (as expiation for breaking the oath). She however continued freeing slave after slave until she had eventually set free forty slaves. She then said, "I wish that I had specified an act to carry out when I took the oath (e.g. saying that I would set two slaves free if I spoke to him) so that I would now be finished (and at ease, knowing for certain that I had fulfilled my duty)."[1]

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Hadhrat Abu Bakrah τ reports that when a man once praised another in front of Rasulullaah ρ, Rasulullaah ρ remarked, "Shame on you! You have cut off your companion's neck! You have cut off your companion's neck!" Rasulullaah ρ repeated this thrice and then added, "When any of you wishes to praise his brother for something he has certain knowledge of, he should say, 'I think that he is like this' because only Allaah knows him for sure and a person cannot declare the righteousness of another before Allaah. If he therefore knows a person to be such, he should merely state, 'I believe that he is like that.'"[2]

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Hadhrat Abdullaah bin Umar τ says, "There are three men from the Quraysh who are the most handsome, have the best character and have the most resolute sense of modesty. When they speak to you, they can never be lying and when you speak to them, they will never regard you as a liar. They are Abu Bakr Siddeeq τ, Uthmaan bin Affaan τ and Abu Ubaydah bin Jarraah τ."[3]

Another narration states that Hadhrat Abdullaah bin Umar τ said, "There are three men from the Quraysh who are the most handsome, have the best character and have the strongest sense of modesty. They are Abu Bakr τ, Uthmaan τ and Abu Ubaydah τ."[4]

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[1] Bukhaari (Vol.1 Pg.497).
[2] Bukhaari, Muslim and Abu Dawood, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.150).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.56).
[4] Tabraani, as quoted in *Isaabah* (Vol.2 Pg.253).
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Hadhrat Abu Bakr τ once sought permission to see Rasulullaah ρ who was lying down on his bed wearing a shawl belonging to Hadhrat Aa'isha رضي الله عنها. Remaining as he was, Rasulullaah ρ permitted Hadhrat Abu Bakr τ in and he left after completing the work he had with Rasulullaah ρ. Rasulullaah ρ was still in the same condition when Hadhrat Umar τ then asked permission to enter. Rasulullaah ρ allowed him in and after completing his work with Rasulullaah ρ, Hadhrat Umar τ also left. However, when Hadhrat Uthmaan τ sought permission to enter, Rasulullaah ρ sat up and urgently asked Hadhrat Aa'isha رضي الله عنها to ensure that her clothes were covering her properly. After Hadhrat Uthmaan τ had completed the work he had with Rasulullaah ρ, he then also left.

Hadhrat Aa'isha رضي الله عنها then asked, "O Rasulullaah ρ! Why is it that you became more anxious at the arrival of Uthmaan τ than you did at the arrival of both Abu Bakr τ and Umar τ?" Rasulullaah ρ replied, "Uthmaan τ is extremely bashful and I feared that if I let him under the condition that prevailed, he would have been unable to fulfil the need he had come for." Many narrators reports that Rasulullaah ρ also said to Hadhrat Aa'isha رضي الله عنها, "Why should I not be shy in front of that person in front of whom even the angels are shy?"[1]

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Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ was once sitting with Hadhrat Aa'isha رضي الله عنها behind him when Hadhrat Abu Bakr τ sought permission to enter and then entered (after permission was granted). Thereafter, Hadhrat Umar τ sought permission to enter and he also entered. Next came Hadhrat Sa'd bin Maalik τ who entered after seeking permission to do so. Rasulullaah ρ was busy talking to the others with his knees exposed when Hadhrat Uthmaan bin Affaan τ sought permission to enter. Rasulullaah ρ then immediately covered his knees and told Hadhrat Aa'isha رضي الله عنها to move away. After speaking for some time, the men left. Hadhrat Aa'isha رضي الله عنها then asked, "O Nabi of Allaah ρ! When my father and his companions entered, you did not place your clothes over your knees neither did you ask me to move away from you (why did you do so when Hadhrat Uthmaan τ came in?)."

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[1] Ahmad, Muslim and Abu Ya'la. Ahmad and Hasan bin Urfa have reported a similar narration from Hadhrat Hafsah رضي الله عنها.
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Rasulullaah ρ replied, "Why should I not be shy in front of that person in front of whom even the angels are shy? I swear by the Being Who controls my life that the angels are shy for Uthmaan bin Affaan just as you are shy before Allaah and His Rasool ρ. Had he entered when you were close to me, he would neither speak nor raise his head until he left."[1]

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Hadhrat Aa'isha رضي الله عنها narrates that Hadhrat Abu Bakr τ said, "Be modest in front of Allaah. I cover my head out of modesty before Allaah even when I enter the toilet."[2]

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Hadhrat Unaysa says, "The little girls of the locality would take their goats to Hadhrat Abu Bakr τ (for milking). (Not only would he do it for them but) He would also ask, 'Would you like me to milk for you like Ibn Afraa (someone from the Ansaar) does?'"[3]

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The narrations of Hadhrat Aa'isha رضي الله عنها, Hadhrat Abdullaah bin Umar τ and Ibn Musayyab have already passed in the chapter entitled "The Lives of the Khulafaa and Leaders". It is stated there[4] that Hadhrat Abu Bakr τ was a businessman by trade and would proceed to the marketplace every morning to buy and sell. He also had a flock of goats that would come to him in the evenings. He sometimes took them out himself for grazing and sometimes had someone else graze them. He used to milk goats for the people of his locality so when he became the Khalifah, a little girl said, "Now there will be none to milk our animals." When he heard her saying this, Hadhrat Abu Bakr τ said, "Why not! I swear by my life that I shall definitely still milk for you. I hope that what I have entered into will never change the personality I always had." He then continued milking for the people and would sometimes say to the little girl of the locality, "Dear girl! Would you like

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[1] Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.203,204). Abu Ya'la has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.82). Tabraani and Abu Ya'la have also reported a similar narration from Hadhrat Hafsah رضي الله عنها , as quoted by Haythami (Vol.9 Pg.82).
[2] Sufyaan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.144).
[3] Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.361).
[4] Under the subheadings "The Life of Hadhrat Abu Bakr Siddeeq τ" and "His Life Before Becoming the Khalifah and Afterwards".
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me to make the milk foamy or without foam?" At times she would ask for foamy milk while at times she asked for it to have no foam. He then did exactly as she asked.

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Hadhrat Nu'maan bin Basheer τ narrates that when Hadhrat Abu Bakr τ was once about to ask permission to enter Rasulullaah ρ's room, he heard (his daughter) Hadhrat Aa'isha رضي الله عنها raising her voice at Rasulullaah ρ. When he entered, Hadhrat Abu Bakr τ grabbed her to give her a slap saying, "Are you raising your voice above that of Allaah's Rasool ρ?!" However, Rasulullaah ρ stopped him from taking action and Hadhrat Abu Bakr τ left in anger. After Hadhrat Abu Bakr τ had left, Rasulullaah ρ said to Hadhrat Aa'isha رضي الله عنها, "Now what do you think of me after I rescued you from that man?" It was a few days later that Hadhrat Abu Bakr τ again sought permission to see Rasulullaah ρ. This time he found that the couple had reconciled and said to them, "Now enter me into your peace as you had entered me into your war." "We certainly will," Rasulullaah ρ said, "We certainly will."[1]

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Hadhrat Ummu Salamah رضي الله عنها narrates that Hadhrat Abu Bakr τ once went on a trade journey to Busra. Accompanying him were Hadhrat Nu'aymaan τ and Hadhrat Suwaybit bin Harmala τ, both of whom were veterans of the Battle of Badr. Because Hadhrat Suwaybit τ was in charge of the goods, Hadhrat Nu'aymaan τ asked him for something to eat. Hadhrat Suwaybit τ refused saying that they would have to wait for Hadhrat Abu Bakr τ. Hadhrat Nu'aymaan τ who was a joker and a prankster went to the people (of the locality), with his camel in trail. "Who will buy from me an intelligent Arab slave?" he announced. When some people agreed to the sale, Hadhrat Nu'aymaan τ warned, "He is however a good talker and may claim to be a free person. If you intend letting him go on this pretext of his, then leave me be and do not complicate matters for me (do not make the purchase)." "No!" the people insisted, "We shall buy him from you in exchange for ten young camels."

Hadhrat Nu'aymaan τ then returned, leading the camels (and the buyers) along with him. He then said to them, "There he is. Grab him!"

[1] Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46).

Hadhrat Suwaybit τ pleaded, "He is lying! I am a free man." "He has already told us about you," the people said as they threw a rope around his neck and took him away. When Hadhrat Abu Bakr τ returned and was informed about what had happened, he went to the people with his companions, returned the ten camels to them and got Hadhrat Suwaybit τ back. Rasulullaah ρ was also informed about the incident and it kept him and the Sahabah ψ laughing for an entire year afterwards.[1]

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Hadhrat Abu Safar reports that when some people came to visit Hadhrat Abu Bakr τ during his illness, they said, "O Khalifah of Rasulullaah ρ! Should we not summon a physician to see you?" "He has already been to see me," Hadhrat Abu Bakr τ informed them. "And what did he say to you?" they asked. (Referring to Allaah) Hadhrat Abu Bakr τ replied, "He said, 'I do as I please'."[2]

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Hadhrat Qaasim bin Muhammad narrates that Hadhrat Abdullaah τ the son of Hadhrat Abu Bakr τ was struck by an arrow in the battle for Taa'if. (After healing) His wound reopened forty days after the demise of Rasulullaah ρ, causing him to pass away. When he went to (his daughter) Hadhrat Aa'isha رضي الله عنها, Hadhrat Abu Bakr τ said, "Dear daughter! By Allaah! It seems as if a goat was pulled by the ear and removed from our house." She said, "All praise belongs to Allaah who has strengthened your heart and kept you firm on what is right." After leaving, he again came to her saying, "Dear daughter! Are you not afraid that Abdullaah may have been buried while he was still alive?" Hadhrat Aa'isha رضي الله عنها declared, "Dear father!

إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُوْنَ

To Allaah we belong and to Him shall we return."

Hadhrat Abu Bakr τ then said, "I seek protection from Allaah the All Hearing and All Knowing from the accursed Shaytaan! Dear daughter!

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[1] Ahmad. Abu Dawood Tayaalisi and Rooyaani have reported a similar narration but with the roles of Hadhrat Suwaybit τ and Hadhrat Nu'aymaan τ reversed. Refer to *Isaabah* (Vol.2 Pg.98) for further details. Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.2 Pg.162) and (Vol.3 Pg.573).

[2] Ibn Sa'd (Vol.3 Pg.141), Ibn Abi Shaybah, Ahmad in his *Zuhd* and Abu Nu'aym in his *Hilya* (Vol.1 Pg.34), as quoted in *Kanzul Ummaal* (Vol.2 Pg.153).

Each and every person has influences. One comes from an angel and the other from Shaytaan."

When a delegation from the Thaqeef tribe (the people of Taa'if) came to Hadhrat Abu Bakr τ, he still had with him the arrow (that killed his son). Taking it out, he asked them, "Does any of you recognise this arrow?" Hadhrat Sa'd bin Ubayd τ of the Banu Ajlaan tribe replied, "It is I who made that arrow, who attached its feathers and head and who shot it." Hadhrat Abu Bakr τ said, "It was this arrow that killed my son Abdullaah. All praise belongs to that Allaah Who honoured him (with martyrdom) at your hand and Who did not disgrace you (with death as a Kaafir) at his hand. Allaah is indeed the greatest Protector."[1] Another narration[2] states that Hadhrat Abu Bakr τ said, "The good that Allaah grants is indeed vast to both of you."

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Hadhrat Abdur Rahmaan Abu Bakr τ narrates that when he once went to visit Rasulullaah ρ, Rasulullaah ρ was busy receiving revelation. When the revelation stopped. Rasulullaah ρ asked Hadhrat Aa'isha رضي الله عنها to pass him his shawl. He then left the house and entered the Masjid where he found some people besides whom there was no one else there. Rasulullaah ρ sat on one side until the person addressing them had completed his talk. Thereafter, Rasulullaah ρ recited Surah Tanzeel Sajdah (Surah) and made such a long Sajdah that people living as far as two miles away arrived there as people started telling each other about the Sajdah. Hadhrat Aa'isha رضي الله عنها sent a message to her family telling them to come because she was seeing Rasulullaah ρ do something she had never seen him do before.

After Rasulullaah ρ had lifted his head (from Sajdah), Hadhrat Abu Bakr τ asked, "O Rasulullaah ρ! You prolonged your Sajdah so much?" Rasulullaah ρ replied, "I prostrated to my Rabb out of gratitude for the Ummah He has granted me. There shall be seventy thousand of them who shall enter Jannah without reckoning." Hadhrat Abu Bakr τ then said, "O Rasulullaah ρ! You have an Ummah that is large and extremely pure. You should have asked for more for them." This he repeated two or three times when Hadhrat Umar τ added, "May my parents be

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[1] Haakim (Vol.3 Pg.477).
[2] Bayhaqi (Vol.9 Pg.89).
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sacrificed for you, O Rasulullaah ρ! You have asked a great gift for your Ummah."[1]

The Gratitude Rasulullaah ρ showed when he saw a man Suffering from a Terminal Disease

Hadhrat Abdullaah bin Umar τ narrates that when Rasulullaah ρ once passed by a man suffering from a terminal disease, he dismounted from his animal and made Sajdah. When Hadhrat Abu Bakr τ passed by the man, he also dismounted and made Sajdah and Hadhrat Umar τ followed suit when he passed by.[2]

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In the chapter concerning the bravery of the Sahabah ψ in Jihaad, the incidents have already passed about the bravery of Hadhrat Abu Bakr τ, Umar τ, Ali τ, Talha τ, Zubayr τ, Sa'd τ, Hamzah τ, Abbaas τ, Mu'aadh τ, Ibn Umar τ, Mu'aadh bin Afraa τ, Abu Dujaanah τ, Qataadh τ, Salamah bin Akwa τ, Abu Hadrad τ, Khaalid bin Waleed τ, Baraa bin Maalik τ, Abu Mihjin τ, Ammaar bin Yaasir τ, Amr bin Ma'dikarib τ and Hadhrat Abdullaah bin Zubayr τ.

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Hadhrat Muhammad bin Seereen says that besides Hadhrat Abu Bakr τ, he knows of no one who forcibly vomited out the food he had just eaten. Once after eating some food he had been served, someone informed him that the food had been provided by Hadhrat Ibn Nu'aymaan τ. Hadhrat Abu Bakr τ exclaimed, "Were you feeding me the incantation fares of Ibn Nu'aymaan?!" He then forced himself to vomit.[3]

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Hadhrat Abdur Rahmaan bin Abu Layla reports that Hadhrat Ibn Nu'aymaan τ was an extremely handsome Sahabi. (During the Period of Ignorance) Some people once came to him asking if he knew anything that would help cure a woman who always miscarries. "Oh

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[1] Tabraani. Haythami (Vol.2 Pg.289) has commented on the chain of narrators.
[2] Tabraani. Haythami (Vol.2 Pg.289) has commented on the chain of narrators.
[3] Ahmad in his *Zuhd*.
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yes, I do," he replied. When they asked him what it was, he recited to them an incantation (which means):

"O disobedient womb!
Be still and stop spoiling blood
You are depriving her of bearing many children
If only these many children were in the disobedient womb
Because then she would bear them and recover"

In exchange for this, the people gave him a goat and some butter (after he had already become a Muslim). He then brought some of the meat to Hadhrat Abu Bakr τ, who ate. However, (after being informed of the incident) Hadhrat Abu Bakr τ stood up and forced himself to vomit. He then reprimanded, "Why do you people bring me food without informing me where it has come from?!"[1]

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Hadhrat Zaid bin Arqam τ reports that Hadhrat Abu Bakr τ had a slave who earned an income for him. When the slave brought some food one night and Hadhrat Abu Bakr τ ate a morsel, the slave asked, "What has happened to you that you have not questioned me tonight (about the source of the food) when you usually do so every night?" Hadhrat Abu Bakr τ replied, "It was extreme hunger that made me do it. Where did you get it from?" The slave explained, "During the Period of Ignorance, I passed by some people and (to assist them out of some difficulty, I) recited some incantations for them. They had promised to pay me and it was only today that I happened to pass by them as they were celebrating a wedding. They then gave me this food." "You would have killed me!" Hadhrat Abu Bakr τ exclaimed as her thrust his fingers in his mouth to vomit out the food. However, the food would not come out (because he had eaten it when he was very hungry). When someone suggested that it would come out only with water, Hadhrat Abu Bakr τ asked for a bowl of water and he continued vomiting out the water until the food also came out. "May Allaah have mercy on you," someone remarked, "All this trouble merely for that morsel?" Hadhrat Abu Bakr τ said, "I would have taken it out even if it cost me my life because I heard Rasulullaah ρ say, 'The fire of Jahannam is most deserving of a body nourished by that which is unlawful.' I therefore

[1] Baghawi, reporting from reliable sources as confirmed in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.360).
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feared that any part of my body should receive nourishment from that morsel."[1]

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Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Abu Bakr τ once remarked, "O Rasulullaah ρ! I see that your hair is getting white?" Rasulullaah ρ replied, "Surahs Hood, Waaqi'ah, Mursalaat, Amma Yatasaa'aloon and Idhash Shamsu Kuwwirat[2] have given me these white hairs." Another narration states that when Hadhrat Umar commented that Rasulullaah ρ was getting white hairs very early, Rasulullaah ρ said, "Surah Hood and its companions, namely Waaqi'ah, Amma Yatasaa'aloon and Idhash Shamsu Kuwwirat have given me these white hairs."[3]

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Hadhrat Sa'eed bin Musayyib reports that when Hadhrat Umar τ once fell ill, Rasulullaah ρ went to visit him. "How are you feeling, O Umar?" Rasulullaah ρ asked. "I have hope (in Allaah's mercy) as well as fear (for Allaah's punishment)." Rasulullaah ρ then said, "Whenever fear and hope are coupled in the heart of a Mu'min, Allaah grants him his hope and saves him from his fear."[4]

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Hadhrat Hasan narrates that Hadhrat Abu Bakr τ once said, "Do you not see that Allaah mentions the verses of ease together with those of hardship and the verses of difficulty together with those of ease so that a Mu'min may be hopeful (in Allaah's mercy) as well as fearful (for Allaah's punishment)? In this manner, he will never have such hopes in Allaah that are unfounded and will also not throw himself into destruction."[5]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.31). From his *Afraad*, Bukhaari has reported a part of the narration, as quoted in *Safwatus Safwah* (Vol.1 Pg.95). Hasan bin Sufyaan and Deenowri in his *Mujaalasah* have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.360).
[2] These are Surahs 11,56, 77, 78 and 81 respectively.
[3] Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.59).
[4] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).
[5] Abush Shaykh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.144).

Other incidents concerning the fear that Hadhrat Abu Bakr τ and Hadhrat Umar τ had for Allaah have passed in the chapter entitled "The Fear that the Khulafaa had for Allaah".

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Hadhrat Qais bin Abu Haazim τ says, "I once went to see Rasulullaah ρ and found that Hadhrat Abu Bakr τ had already taken his place (had become the Khalifah). (In his address to the people) Hadhrat Abu Bakr τ praised Allaah tremendously and wept excessively."[1]

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One of Hadhrat Abu Bakr τ's freed slaves reports that Hadhrat Abu Bakr τ once said, "Whoever angers his carnal self for the sake of Allaah will be saved from Allaah's anger."[2]

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Hadhrat Aslam narrates that when Hadhrat Umar τ once found Hadhrat Abu Bakr τ pulling at his tongue, he asked, "What are you doing, O Khalifah of Rasulullaah ρ?" Hadhrat Abu Bakr τ replied, "There is not part of the body that does not complain of the sharpness of the tongue."[3]

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Hadhrat Amr bin Al Aas τ says, "Even when speaking to the worst of people, Rasulullaah ρ would turn his full attention to the person so that (they would feel special and) their hearts would be won over. When speaking to me, Rasulullaah ρ also turned his full attention towards me until I eventually felt that I was the best of all the Sahabah ψ. 'O Rasulullaah ρ!' I once asked, 'Am I better or Abu Bakr?' 'Abu Bakr,' came the reply. 'O Rasulullaah ρ!' I asked further, 'Am I better or Umar?' When Rasulullaah ρ replied that Umar was better, I pursued the enquiry saying, 'O Rasulullaah ρ! Am I better or Uthmaan?' 'Uthmaan,' he replied. After asking Rasulullaah ρ and after he had been truthful to me, I wished that I had never asked him these questions."[4]

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[1] Abdur Razzaaq, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.260).
[2] Ibn Abi Dunya in Muhaasabatun Nafs, as quoted in *Kanzul Ummaal* (Vol.2 Pg.162).
[3] Abu Ya'la. Haythami (Vol.10 Pg.302) has commented on the chain of narrators. Abu Nu'aym has also reported the narration briefly in his *Hilya* (Vol.1 Pg.33).
[4] Tirmidhi in his Shamaa'il (Pg.25). Tabraani has reported a similar narration but Haythami (Vol.9 Pg.15) has commented on the chain of narrators.

Hadhrat Abu Barzah τ narrates, "When a man spoke harshly to Hadhrat Abu Bakr τ, I said, 'Should I not execute him?' Hadhrat Abu Bakr τ rebuked me saying, 'Such punishment is not warranted for anyone (speaking harshly to anyone) after Rasulullaah ρ.'"[1]

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Hadhrat Qais bin Abu Haazim narrates that when Hadhrat Abu Bakr τ had become Khalifah, he mounted the pulpit and after duly praising Allaah, he said, "O people! You recite the verse:

يَا أَيُّهَا الَّذِينَ آمَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لاَ يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُم

O you who have Imaan, take care of your own selves. He who has strayed cannot harm you when you are rightly guided. {Surah Maa'idah, verse 105}

However, you people have been misinterpreting the verse. I have heard Rasulullaah ρ say, 'Whenever people see evil and fail to change it, the time is close when Allaah shall engulf them all in great punishment (the evil-doers for the evil and the others for failing to prevent them).'"[2]

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Hadhrat Abdullaah bin Abbaas τ narrates that on the day he was named Khalifah, Hadhrat Abu Bakr τ sat on Rasulullaah ρ's pulpit. After duly praising Allaah and sending salutations to Rasulullaah ρ, he stretched out his hands and placed them on the spot of the pulpit where Rasulullaah ρ used to sit. He then said, "As he was sitting on this very same spot, I heard my beloved friend (Rasulullaah ρ) explain the meaning of the verse:

يَا أَيُّهَا الَّذِينَ آمَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لاَ يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُم

O you who have Imaan, take care of your own selves. He who has strayed cannot harm you when you are rightly guided. {Surah Maa'idah, verse 105}

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[1] Tayaalisi, Ahmad, Humaydi, Abu Dawood, Tirmidhi, Abu Ya'la, Sa'ed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

[2] Ibn Abi Shaybah, Ahmad, Abd bin Humayd, Adani, Ibn Munee, Humaydi, Abu Dawood, Tirmidhi, Nasa'ee, Ibn Maajah, Abu Ya'la, Daar Qutni in his *Ilal*, Abu Nu'aym in his *Ma'rifah*, Bayhaqi, Sa'eed bin Mansoor and others, all reporting from reliable sources.

In his explanation to us, Rasulullaah ρ said, 'Yes. When evil is perpetrated in a community and they are being corrupted with vices without them making an attempt to change matters or to even oppose it, it becomes binding on Allaah to engulf them all in great punishment. Thereafter even their du'aas will not be accepted.'" Hadhrat Abu Bakr τ then placed his fingers into his ears saying, "May both these ears become deaf if I had not heard this from my beloved friend (Rasulullaah ρ)."[1]

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Hadhrat Abu Bakr τ said, "When people perpetrate evil in the midst of others who are more powerful than them but who do not prevent them, Allaah shall engulf them all in a great calamity that will not be alleviated."[2]

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Hadhrat Aa'isha رضي الله عنها reports that when Hadhrat Khadeeja رضي الله عنها passed away, Rasulullaah ρ was still living in Makkah. It was then that Hadhrat Khowla bint Hakeem bin Awqas رضي الله عنها the wife of Hadhrat Uthmaan bin Madh'oon τ suggested, "O Rasulullaah ρ! Are you not interested in getting married?" "To whom?" Rasulullaah ρ asked. She replied, "A virgin if you wish or a previously married woman if you wish." "Who is the virgin?" Rasulullaah ρ asked. Hadhrat Khowlah رضي الله عنها replied, "She is the daughter of the person you like best, Aa'isha the daughter of Abu Bakr τ." "And who is the previously married woman?" Rasulullaah ρ asked. "She is Saudah bint Zam'ah رضي الله عنها," came the reply, "she has believed in you (as Allaah's messenger) and follows you in your religion." Rasulullaah ρ then said to her, "Go and mention my name to them."

Hadhrat Khowlah رضي الله عنها went to Hadhrat Abu Bakr τ's house where she found Hadhrat Ummu Roomaan رضي الله عنها who was the mother of Hadhrat Aa'isha رضي الله عنها. "O Ummu Roomaan," she said, "What tremendous goodness and blessings is Allaah about to shower on your family! Rasulullaah ρ has sent me to propose for Aa'isha's hand in marriage." Hadhrat Ummu Roomaan رضي الله عنها said, "I would love it, but let us wait for Abu Bakr who is soon to arrive." When he came, Hadhrat Khowlah رضي الله عنها said to him, "What tremendous goodness and blessings is Allaah about

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[1] Ibn MArdway, as quoted in *Kanzul Ummaal* (Vol.2 Pg.138).
[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.138).

to shower on your family! Rasulullaah ρ has sent me to propose for Aa'isha's hand in marriage." Hadhrat Abu Bakr τ asked, "Is she suitable for him? She is the daughter of his brother."

Hadhrat Khowlah رضي الله عنها reported back to Rasulullaah ρ the doubt that Hadhrat Abu Bakr τ expressed. Rasulullaah ρ said, "Go back and tell him that he is my brother in Islaam and that I am his brother in Islaam (not by blood). His daughter is therefore suitable for me." When she conveyed the message to Hadhrat Abu Bakr τ, he said, "Call Rasulullaah ρ here." Rasulullaah ρ then came and Hadhrat Abu Bakr τ got Hadhrat Aa'isha رضي الله عنها married to him.[1]

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Another narration states at the end that Rasulullaah ρ told Hadhrat Khowlah رضي الله عنها , "Go back and tell him that I am his brother in Islaam (not by blood) and that he is my brother in Islaam. His daughter is therefore suitable for me." When Hadhrat Khowlah رضي الله عنها returned with the message, Hadhrat Abu Bakr τ told her to wait and then left the house. Hadhrat Ummu Roomaan رضي الله عنها says that Mut'im bin Adi had requested the hand of Hadhrat Aa'isha رضي الله عنها for his son Jubayr and Hadhrat Abu Bakr τ had promised it to him. Because Hadhrat Abu Bakr τ never broke a promise, he went to see Mut'im. With Mut'im at the time was his wife who was the mother of the boy in question (Jubayr). She however spoke to Hadhrat Abu Bakr τ in such harsh terms that the desire to fulfil his promise to Mut'im was forced out of Hadhrat Abu Bakr τ's heart.

Hadhrat Abu Bakr τ asked Mut'im, "What have you to say about this girl (my daughter? Are you still interested in getting your son married to her)?" Mut'im however turned to his wife saying, "What have you to say?" She turned to Hadhrat Abu Bakr τ and said, "It seems that if we marry the boy to her, you will make him irreligious and enter him into the religion you follow." Hadhrat Abu Bakr τ again turned to Mut'im and asked, "What have you to say?" Mut'im replied, "You have heard what she has to say (I stand by that)." Hadhrat Abu Bakr τ then left them. Allaah had removed from his heart the worry for the promise he had made. He then said to Hadhrat Khowla رضي الله عنها, "Call Rasulullaah ρ here." She then called Rasulullaah ρ and when he arrived, Hadhrat Abu Bakr τ got Hadhrat Aa'isha رضي الله عنها married to him. Hadhrat Aa'isha رضي الله عنها was then six years old.

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[1] Tabraani. Haythami (Vol.9 Pg.225) has commented on the chain of narrators.
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Hadhrat Khowla رضي الله عنها then left them and went to Hadhrat Sauda bint Zam'ah رضي الله عنها . She said to Hadhrat Sauda رضي الله عنها , "What tremendous goodness and blessings is Allaah about to shower on you!" "What is it?" Hadhrat Sauda رضي الله عنها asked. "Rasulullaah ρ has sent me to propose for your hand in marriage." "I would love to marry him. Go and tell my father about it." Her father was an extremely old man who was unable to even perform Hajj. Hadhrat Khowla رضي الله عنها went to him and greeted him with the greeting of the Period of Ignorance. "Who is there?" he asked. "Khowla bint Hakeem," she replied. When he asked her why she had come, she replied, "Muhammad ρ bin Abdullaah has sent me to propose for Sauda's hand in marriage." "What has she to say?" the old man asked. "She would very much like to marry him," Hadhrat Khowla رضي الله عنها replied. The old man then asked her to call for Rasulullaah ρ and when he arrived, he married her to Rasulullaah ρ.

When Hadhrat Sauda رضي الله عنها 's brother Abd bin Zam'ah returned from Hajj, he started throwing sand on his head (out of remorse). However, after he had accepted Islaam, he remarked, "By my life! I was a real fool the day I threw sand on my head because Rasulullaah ρ married Sauda bint Zam'ah."

Hadhrat Aa'isha رضي الله عنها relates further, "When we arrived in Madinah, we stayed in *Sunh* with the Banu Haarith bin Khazraj tribe. When Rasulullaah ρ came to our house one day, my mother came to me as I was swinging on a swing suspended between two palm branches. She took me off the swing and neatened my hair which was very short. She then wiped my face with some water and led me to the door. I was out of breath by then and stood there until my breathing had returned to normal.

My mother then took me into the room where Rasulullaah ρ was sitting on a seat with several men and women of the Ansaar. My mother closed the door behind me and said, 'This is now your family. May Allaah bless you with them and bless them with you." All the men and women then stood up and left. It was then in our house that the marriage was consummated. Neither was any camel nor any goat slaughtered for my marriage until Sa'd bin Ubaadah sent a platter of food which he usually sent to Rasulullaah ρ whenever he was with any of his wives. I was then seven years old (however, several more

authentic narrations confirm that Hadhrat Aa'isha رضي الله عنها was then nine years old)."[1]

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Hadhrat Ummu Salamah رضي الله عنها reports that when her *Iddah* had expired, Hadhrat Abu Bakr τ proposed for her hand in marriage but she did not marry him. When Rasulullaah ρ sent someone to extend his proposal of marriage, she said, "Do inform Rasulullaah ρ that I am a woman who is extremely possessive, that I have children and that none of my guardians are present." (When the message reached him) Rasulullaah ρ said, "Tell her, 'As for your statement that you are extremely possessive, I shall pray to Allaah to dispel it. As for your statement that you have children, they shall be well taken care of and as for your statement that you have no guardians present, none of them who are either present or absent shall object to this." (When the message reached her) Hadhrat Ummu Salamah رضي الله عنها instructed her son Umar τ saying, "Get up and get Rasulullaah ρ married." He then got Rasulullaah ρ married (to his mother).[2]

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Hadhrat Rabee'ah τ says, "I was Rasulullaah ρ's servant. One day he asked, 'O Rabee'ah! Are you not interested in getting married?' I replied, 'I have no intention of marrying. While I have nothing with which to support a wife, I also do not want anything to preoccupy me from (serving) you.' When Rasulullaah ρ turned away from me, I said to myself, 'By Allaah! Rasulullaah ρ definitely knows better than me what is best for me in this world and in the Aakhirah. By Allaah! Should he ever again ask me whether I am interested in getting married, I shall reply, 'Certainly, O Rasulullaah ρ! Instruct me as you please.' When Rasulullaah ρ did ask me whether I was interested in getting married, I replied, 'Certainly, O Rasulullaah ρ! Instruct me as you please.' Rasulullaah ρ then instructed me to go to a particular tribe of the Ansaar who did not frequently meet with Rasulullaah ρ. He told me to tell them that he had sent me to them with instructions to get me married to a certain girl from amongst them. I therefore went to them and informed them that Rasulullaah ρ had sent me with instructions that they get me married. 'Welcome to Rasulullaah ρ and the messenger of Rasulullaah ρ!' they cried out, 'By Allaah! the messenger

[1] Ahmad. Haythami (Vol.9 Pg.227) has commented on the chain of narrators.
[2] Nasa'ee, as quoted in *Isaabah* (Vol.4 Pg.459) and *Jam'ul Fawaa'id* (Vol.1 Pg.214).

of Rasulullaah ρ shall never return without having his need fulfilled. They then got me married and treated me exceptionally well without even asking for a witness.

I returned depressed to Rasulullaah ρ saying, 'O Rasulullaah ρ! I have been to people who are extremely generous. They got me married and treated me exceptionally well without even asking for a witness. However, I have no dowry to give. Rasulullaah ρ then called for Buraydah Aslami τ (the leader of my tribe) and instructed him to collect some gold for me equivalent to the weight of a date stone. When I took possession of what the people collected for me, I brought it to Rasulullaah ρ who said, 'Take this to them and tell them that this is her dowry.' When I did so and told them that this was her dowry, they accepted it with great happiness and said, 'This is excellent and so much!'

When I again returned depressed to Rasulullaah ρ, he asked, 'Why so gloomy, O Rabee'ah?' 'O Rasulullaah ρ!' I began, 'I have never met people as wonderful as them. They were happy with what I gave them and treated me extremely well. They even told me that the dowry was excellent and so much.' However, I have nothing with which to host a *Waleemah*. 'O Buraydah!' Rasulullaah ρ called out, 'Collect (money) for a goat for him.' After the people (of my tribe) had collected (enough to buy) a large and fat sheep, Rasulullaah ρ instructed me to go to Aa'isha رضي الله عنها and tell her to give me the basket containing the grains. I did as I was ordered and she said, 'Here is the basket containing seven *Saa* of barley. By Allaah! By Allaah! we have no other food besides this. You may have it.' I took the basket to Rasulullaah ρ and informed him bout what Aa'isha رضي الله عنها had said. Rasulullaah ρ said, 'Take this to them (your in-laws) and tell them to bake this (the barley) into bread and to cook that (the sheep).' (When I took it to them) They said, 'While we can take care of the bread for you, you will have to see to the sheep for us.' Some men of the Aslam tribe and I took the sheep, slaughtered it, skinned it and then cooked it. We then had bread and meat with us and I hosted the Waleemah. I also invited Rasulullaah ρ.

Thereafter, Rasulullaah ρ gave me a piece of land and gave a piece to Abu Bakr τ as well. The world had finally come to me. It however occurred that Abu Bakr τ and I fell into a dispute regarding a date palm which I claimed was on my property and he claimed was on his. When an argument ensued, Abu Bakr τ told me something that I disliked. He however regretted what he did and said to me, 'O Rabee'ah! Please

repeat the words to me so that justice is done.' 'I shall never do so,' I replied. He said, 'If you do not repeat the words, I shall complain about you to Rasulullaah ρ.' When I adamantly refused, he forsook the land issue and went to Rasulullaah ρ. I went behind him. Some men of the Aslam tribe came and said, 'May Allaah have mercy on Abu Bakr! What will he complain to Rasulullaah ρ about when it was he who said those words?' 'Do you people know who that is?' I asked. 'That is Abu Bakr Siddeeq!' I emphasised, 'He was the second of the two (in the cave) and the oldest Muslim. Beware that he should not turn and see you assisting me against him and then become angry. When he then goes to Rasulullaah ρ, Rasulullaah ρ should not become angry because of his anger and then Allaah should not become angry because the two of the are angry. If that happens, Rabee'ah shall be doomed.' 'What do you want us to do?' they asked. I then told them to return.

As Abu Bakr τ proceeded to Rasulullaah ρ and I followed him by myself. After he had narrated the incident as it had occurred, Rasulullaah ρ looked up to me and said, 'O Rabee'ah! What is the problem between you and Siddeeq?' I explained the situation to Rasulullaah ρ, adding that when he told me something I disliked, he said, 'Please repeat the words to me so that justice is done.' I then refused to do so. Rasulullaah ρ said, 'That was right. You should not repeat the words. However, you could have at least said, 'May Allaah forgive you, O Abu Bakr.'' Hadhrat Abu Bakr τ then turned around weeping.[1]

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Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Umar τ said, "When Rasulullaah ρ separated from his wives, I entered the Masjid where I saw the people fondling pebbles as they said, 'Rasulullaah ρ has divorced his wives!' This incident took place before the injunction of Hijaab was ordained. I said to myself, 'I am going to find out properly what is happening (whether Rasulullaah ρ had divorced them or not).'" The Hadith continues to mention how Hadhrat Umar τ went to both Hadhrat Hafsah رضي الله عنها as well as Hadhrat Aa'isha رضي الله عنها to admonish them.

[1] Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.4 Pg.257). Abu Ya'la has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol5. Pg.336).While Haakim and others have reported the incident of the marriage, as quoted in *Kanzul Ummaal* (Vol.7 Pg.36), Ibn Sa'd (Vol.3 Pg.44) has reported the incident with Hadhrat Abu Bakr τ.
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Thereafter, the narration quotes Hadhrat Umar τ who says, "When I then went to Rasulullaah ρ, I found him on the doorstep of the room on the upper storey. I called out saying, 'O Rabaah! Secure permission for me to see Rasulullaah ρ ...'" The rest of the narration is like the one above until the part where Hadhrat Umar τ said, "O Rasulullaah ρ! Do not let the matter of your wives disturb you. If you have divorced them, then Allaah is with you as well as His angels, Jibreel υ, Mikaal υ, myself, Abu Bakr and all the Mu'mineen. I praise Allaah for the fact that whenever I spoke, I had firm hope that Allaah would confirm what I said. It was therefore with reference to this that Allaah revealed the following verse:

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ * عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا

If the two of you ***(Hafsa and Aa'isha, two wives of Rasulullaah ρ)*** repent to Allaah, then your hearts have surely turned ***(turned back towards the best course after straying for a while.)***. However, if you two assist each other against him ***(Rasulullaah ρ)***, then his protecting friends are Allaah, Jibreel υ and the pious Mu'mineen. Besides these, the angels are also his assistants. If he ***(Rasulullaah ρ)*** has to divorce all of you ***(wives)***, then his Rabb shall certainly replace you with wives better than yourselves who will be Muslims, Mu'minaat, obedient, repentant, worshippers, women who fast, previously married women and virgins. **{Surah Tahreem, verses 4,5}**

'Have you divorced them?' I asked. 'No,' Rasulullaah ρ replied. I then stood at the door of the Masjid and called out in my loudest voice, "Rasulullaah ρ's wives have not been divorced!' It was with reference to this that Allaah revealed the verse:

وَإِذَا جَاءهُمْ أَمْرٌ مِّنَ الأَمْنِ أَوِ الْخَوْفِ أَذَاعُواْ بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُوْلِي الأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ

When *(news of)* **any matter of peace or fear comes to them, they** *(immediately)* **broadcast it** *(thereby causing harm to the Muslims)*. **If they had** *(first)* **referred the matter to the Rasulullaah ρ and to those of them who have understanding** *(to the learned Muslims with insight)*, **it would surely be known to those of them who research** *(verify)* **the matter.** {Surah Nisaa, verse 83}

Hadhrat Umar τ continues, "It was I who researched this matter."[1]

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Hadhrat Jaabir τ reports that Rasulullaah ρ was sitting in his house while the Sahabah ψ were sitting by his door. When Hadhrat Abu Bakr τ arrived and sought permission to enter, Rasulullaah ρ did jot grant him permission. Hadhrat Umar τ then arrived and Rasulullaah ρ did not grant him permission to enter either. Rasulullaah ρ later granted permission to both Hadhrat Abu Bakr τ and Hadhrat Umar τ and they both entered the room where Rasulullaah ρ was sitting in silence with his wives around him. Hadhrat Umar τ said to himself, "I am going to say something to make Rasulullaah ρ laugh." He then proceeded to say, "O Rasulullaah ρ! If only you had seen (my wife) the daughter of Zaid just now when I slapped her across the neck when she asked me for (an increase in her) allowance!" Rasulullaah ρ smiled so broadly that his molars became visible. He said, "Here are my wives around me also asking me for (an increase in) their allowances."

Hadhrat Abu Bakr τ then stood up to hit (his daughter) Hadhrat Aa'isha رضي الله عنها and Hadhrat Umar τ also got up to hit (his daughter) Hadhrat Hafsah رضي الله عنها . Both men were rebuking their daughters saying, "How can you ask Rasulullaah ρ fro something he does not have?!" Rasulullaah ρ however stopped the two men and the women said, "By Allaah! After this, we shall never again ask Rasulullaah ρ for something he does not have."

It was on this occasion that Allaah revealed the verse offering a choice (to Rasulullaah ρ's wives). Rasulullaah ρ first approached Hadhrat Aa'isha رضي الله عنها saying, "I am about to present to you an offer that I do not want you to be hasty in deciding until you have consulted with your parents." "What is it?" she asked. Rasulullaah ρ then recited for her the verse:

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا * وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

[1] Muslim, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.389). Abdur Razzaaq, Ibn Sa'd, Ibn Hibbaan, Bayhaqi, Ibn Jareer, Ibn Mundhir, Ibn Mardway and other have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.269).
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O Nabi ρ! Say to your wives, "If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you *(divorce you)* **in a cordial manner. However, if you desire Allaah, His Rasool ρ and the home of the Aakhirah, then** *(you may continue enjoying the status of being his wives and living with the allowance he provides because)* **Allaah has certainly prepared a grand reward for those of you who do good deeds** *(Allaah will reward you tremendously for your sacrifice)***."** {Surah Ahzaab, verses 28,29}

Hadhrat Aa'isha رضي الله عنها immediately said, "Should I consult my parents about (having) you?! I definitely choose Allaah and His Rasool ρ. Please do not inform any of your other wives what I have decided." Rasulullaah ρ told her, "Allaah has sent me to make matters easy for people and not to make them difficult. Therefore, if any of them asks me about you decision, I will certainly inform her."[1]

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Hadhrat Asmaa رضي الله عنها the daughter of Hadhrat Abu Bakr τ relates, "When Zubayr τ married me, he possessed neither any property, money, slaves or anything else apart from his horse. I used to feed his horse for him, tend to it and care for it. I also used to crush the date stones to feed his camel that drew water from the well and fed it myself. In addition to this, I would give it water to drink, sew the water bags (that the camel used to draw water) and knead dough. However, because I was not good at making the bread, my Ansaar neighbours would do it for me. They were extremely sincere and true friends.

I used to carry the date stones on my head from the property Rasulullaah ρ gave to Zubayr τ, which lay two-thirds of a *Farsakh* (approximately two miles) from Madinah. As I was coming one day with the date stones on my head, I met with Rasulullaah ρ and some Sahabah ψ. Rasulullaah ρ called for me as he instructed his camel to sit so that I may ride on it behind him. I was however too shy to travel with men and also thought of Zubayr τ's possessiveness. He was one of the most possessive people to be found. When Rasulullaah ρ realised that I was too shy, he carried on.

When I met Zubayr τ, I said to him, 'Rasulullaah ρ and a few Sahabah ψ met me while I was carrying the date stones on my head. When he made his camel sit down for me to ride on, I felt too shy and also thought of your possessiveness.' He said, 'By Allaah! Your carrying the date stones is more difficult for me to bear that your riding with

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[1] Ahmad, Muslim and Nasa'ee.
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Rasulullaah ρ.' This continued until (my father) Abu Bakr τ sent me a servant who relieved me of tending to the horse and it seemed like he had set me free."[1]

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Another narration states that Hadhrat Asmaa رضي الله عنها the daughter of Hadhrat Abu Bakr τ was married to Hadhrat Zubayr bin Awwaam τ. When she complained to her father about her husband's strict nature, Hadhrat Abu Bakr τ said, "Dear daughter! Be patient because when a woman has a pious husband and she does not remarry after he dies, Allaah will reunite them in Jannah."[2]

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Hadhrat Hayya bint Abu Hayya reports, "It was midday when a man came to my house. 'What is it you want, O servant of Allaah?' I asked. He explained, 'My friend and I have been searching for our camel and while he is still out looking, I have come here to take some shade and to have something to drink.' I got up and gave him some yoghurt to drink. I then looked at him closely and asked, 'Who are you, O servant of Allaah?' When he told me that his name was Abu Bakr, I asked, 'The same Abu Bakr who was the companion of Rasulullaah ρ and about whom I heard so much?' 'Yes,' he replied.

I then started mentioning to him the battles that my tribe had fought with the Banu Khath'am and all the fights we (Arabs) had been having with each other during the Period of Ignorance. I then spoke of the love that Allaah had created between us (because of Islaam) and asked, 'O servant of Allaah! Until when will this status quo (of mutual love) last?' 'As long as the leaders are upright,' he replied. 'Who are the leaders?' I enquired. He said, 'Do you not see that every tribe has a leader whom they follow and whom they obey? It shall last as long as these people remain upright."[3]

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[1] Ibn Sa'd (Vol.8 Pg.250).
[2] Ibn Sa'd (Vol.8 Pg.251).
[3] Musaddad, Ibn Munee and Daarmi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).
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Hadhrat Abu Bakr τ reports that when Rasulullaah ρ once stopped over at a certain place, a woman sent her son with a goat to Rasulullaah ρ. Rasulullaah ρ milked the goat and told the boy to take it to his mother. After she had drunk to her fill, the boy brought another goat. After milking it, Rasulullaah ρ gave the milk to Hadhrat Abu Bakr τ. When the boy then brought a third goat, Rasulullaah ρ milked it and only this time did he drink.[1]

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Hadhrat Jundub bin Makeeth τ says, "Rasulullaah ρ wore his best clothing whenever he received a delegation and would instruct the senior Sahabah ψ to do the same. On the day a delegation arrived from Kindah tribe, I saw Rasulullaah ρ wearing clothing made in Yemen and both Abu Bakr τ and Umar τ were wearing the same."[2]

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Hadhrat Aa'isha رضي الله عنها reports that when she once wore some clothing, she kept looking down at it as she walked about in the room, turning about as she did so. (Her father) Hadhrat Abu Bakr τ then entered and said to her, "Don't you know that Allaah is presently not looking at you (with affection)."[3]

In another narration, Hadhrat Aa'isha رضي الله عنها says, "I once wore a new top of mine and was very taken aback by it as I looked at it. Hadhrat Abu Bakr τ said to me, 'What are you looking at? Allaah is not looking at you (with affection).' 'Why not?' I asked. He replied, 'Don't you know that when self-adoration enters a servant because of worldly beauty, Allaah detests the person until the beauty is lost (and the self-adoration with it).' I then took off the garment and gave it away as Sadaqah. Hadhrat Abu Bakr τ then said, 'That shall perhaps atone for you.'"[4]

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Hadhrat Habeeb bin Abu Thaabit narrates that when he went to pose some questions to Hadhrat Abu Waa'il τ, the Sahabi related to them that when they were fighting at Siffeen, someone asked, "Have you not

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[1] Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).
[2] Ibn Sa'd (Vol.4 Pg.346).
[3] Ibn Mubaarak and Abu Nu'aym in his *Hilya*.
[4] Abu Nu'aym in his *Hilya* (Vol.1 Pg.37), as quoted in *Kanzul Ummaal* (Vol.8 Pg.54).
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seen those who are called towards the Book of Allaah (to settle their disputes)?" "Yes, we have," replied Hadhrat Ali bin Abi Taalib τ. It was then that Hadhrat Sahl bin Hunayf τ said, "You have only yourselves to blame! I have seen us at Hudaybiyyah when Nabi ρ entered into a peace treaty with the Mushrikeen. Had we deemed fighting to be the solution, we would have fought (but it was in the best interest to enter into the treaty)." He then continued to narrate that at the time Hadhrat Umar τ asked, "Are we not on the truth and the Mushrikeen on falsehood? Will not our martyrs go to Jannah while their dead will go to Jahannam?" "Certainly," Rasulullaah ρ replied. "Then why should we compromise our Deen?" Umar τ asked, "Why should we return when Allaah has not yet decided between us and the Mushrikeen?" Rasulullaah ρ reassured him saying, "O son of Khattaab! I am the prophet of Allaah and Allaah shall never ever lead me to destruction."

Hadhrat Umar τ was still upset when he went away. He proceeded straight to Hadhrat Abu Bakr τ and asked, "O Abu Bakr! Are we not on the truth and the Mushrikeen on falsehood?" "O son of Khattaab!" Hadhrat Abu Bakr τ said, "He is the prophet of Allaah and Allaah shall never ever lead him to destruction." It was after this that Allaah revealed Surah Fatah.[1]

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In the chapter concerning Da'wah towards Allaah and His Rasool ρ (Chapter one) and under the discussion of the Treaty of Hudaybiyyah, the narration of Hadhrat Miswar bin Makhramah τ has already been quoted. The narration states that Hadhrat Abu Jandal τ addressed the Muslims saying, "O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?" Hadhrat Abu Jandal τ had endured severe torture at the hands of the Mushrikeen.

Hadhrat Umar τ then approached Rasulullaah ρ and said, "Are you not the true Nabi of Allaah?" "I am indeed," replied Rasulullaah ρ. Hadhrat Umar τ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Rasulullaah ρ. "Then," asked Hadhrat Umar τ, "why do we have to submit?" Rasulullaah ρ said to him, "I am certainly the Rasool of Allaah. I cannot disobey Him and He is my Helper." Hadhrat Umar τ asked, "Did you not tell us that we shall arrive

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[1] Bukhaari and Muslim.
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at the Kabah and perform Tawaaf around it?" Rasulullaah ρ replied, "Indeed I did but did I tell you that it would be this year?" "No," said Hadhrat Umar τ. "Then you shall certainly arrive there and perform Tawaaf around it," Rasulullaah ρ assured him.

Hadhrat Umar τ then approached Hadhrat Abu Bakr τ and asked him, "Is he not the true Nabi of Allaah?" "He is indeed," replied Hadhrat Abu Bakr τ. Hadhrat Umar τ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Hadhrat Abu Bakr τ. "Then," asked Hadhrat Umar τ, "why do we have to submit?" Hadhrat Abu Bakr τ said to him, "O person! He is certainly the Rasool of Allaah. He cannot disobey Allaah and Allaah is his Helper." Hadhrat Umar τ asked, "Did Rasulullaah ρ not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Hadhrat Abu Bakr τ replied, "He did indeed, but did he tell you that it would be this year?" "No," said Hadhrat Umar τ. "Then you shall certainly arrive there and perform Tawaaf around it," Hadhrat Abu Bakr τ assured him. After narrating this incident, Hadhrat Umar τ says that he later carried out numerous good deeds to make amends for this behaviour.

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The narration has already passed[1] discussing how Hadhrat Abu Bakr τ dispatched the army of Hadhrat Usaamah τ. This was during a time when the Arabs were revolting on all fronts, when (apart from a few tribes) all the Arab tribes started turning away from Islaam, when hypocrisy started surfacing and the Jews and Christians started rearing their ugly heads. At the time, the Muslims were like a lone goat caught in a stormy night because they were still reeling from the loss of their Nabi ρ and their numbers were very few compared to the large numbers of the enemy. However, when the Sahabah ψ proposed to Hadhrat Abu Bakr τ that he detain the army of Hadhrat Usaamah τ, he said, "How can I hold back an army that Rasulullaah ρ had dispatched? I would then be doing something very bold! I swear by the Being Who controls my life that I would prefer having all the Arabs attack me rather than restraining an army that Rasulullaah ρ had dispatched! O

[1] In the chapter concerning Jihaad, under the heading "Rasulullaah ρ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid τ even on his Deathbed, after which Hadhrat Abu Bakr τ also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Abu Bakr τ Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrat Usaama τ".
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Usaama! Proceed with your army whence Rasulullaah ρ had commanded you and fight in the area of Palestine where Rasulullaah ρ had commanded. Fight the people of Mu'ta for Allaah shall be sufficient for those whom you are leaving behind (in Madinah)."

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Hadhrat Abdullaah bin Umar τ reports that when Rasulullaah ρ passed away, Hadhrat Abu Bakr τ addressed the people saying, "O people! If Muhammad ρ was your deity whom you worshipped, then you should know that he has passed away. However, if your deity was the One in the heavens, then you should remember that He will never die." He then recited the verse:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِين

Muhammad ε is but a messenger *(of Allaah)*. **Indeed many messengers have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)***? He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)*. **Allaah shall soon reward the grateful ones.** {Surah Aal Imraan, verse 144}[1]

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The sermon that Hadhrat Abu Bakr τ delivered has already been quoted in the chapter[2] discussing how the Sahabah ψ rallied around Hadhrat Abu Bakr τ. Hadhrat Abu Bakr τ said, "Allaah had given a lifetime to Rasulullaah ρ and kept him alive until he established the Deen of Allaah, made the commands of Allaah explicit, passed on the message of Allaah and exerted himself in the path of Allaah. In this condition, Allaah then took him away after he had left you on a path. Now whoever dies will die after being exposed to the clear proofs (of Imaan) and the great cure (to kufr, which is the Qur'aan). Therefore, whoever took Allaah as his Rabb should know that Allaah is Alive and shall never die. On the other hand, whoever worshipped Muhammad ρ and took him as a god should know that their god is no more. Fear Allaah, O people! Hold fast to your Deen and rely on your Rabb because the

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[1] Bukhaari in his *Taareekh*, Uthmaan Daarmi in his *Radd alal Jahamiyyah* and Isfahaani in his *Hujjah*, reporting from reliable sources as confirmed by Ibn Katheer and quoted in *Kanzul Ummaal* (Vol.4 Pg.51).

[2] In the chapter entitled "The Standpoint of the Sahabah ψ Concerning the Khilaafah after the demise of Rasulullaah ρ" and under the subheading "The Sahabah ψ Unanimously Accept Hadhrat Abu Bakr τ as Khalifah."

Deen of Allaah has been established and the word of Allaah is complete. Allaah will assist whoever assists the Deen of Allaah and it is Allaah Who will strengthen His Deen. Indeed, the Book of Allaah that is amongst you is a light and a source of healing. It is through this Book that Allaah had guided Muhammad ρ and it contains the details of the things that Allaah has made Halaal and what He has made Haraam. By Allaah! We have no concern for any of Allaah's creation that wishes to attack us because the swords of Allaah are drawn and we shall never put them down. We shall continue fighting those who oppose us just as we did with Rasulullaah ρ."

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Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Abu Bakr τ once asked, "Is there a place in Iraq called Khurasaan?" When he was informed that there was, he said, "Verily Dajjaal will emerge from there."[1]

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Hadhrat Abu Bakr Siddeeq τ stated that Dajjaal would be from the Jew of a place called *Marw*.[2]

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Hadhrat Ubaadah bin Nasi reports that when death came to Hadhrat Abu Bakr τ, he said to (his daughter) Hadhrat Aa'isha رضي الله عنها , "Wash these two garments of mine and bury me in them because (in the grave) your father shall be one of two types of men; either one who will be dressed in the best of clothing or one who whose garments will be most brutally torn off."[3]

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Hadhrat Aa'isha رضي الله عنها reports that when Hadhrat Abu Bakr τ was about to pass away, she recited a couplet (which means):

"By your life! An abundance of wealth are useless to a youth
when his breath heaves one day and his chest tightens (as he dies)"

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[1] Ibn Abi Shaybah.
[2] Nu'aym bin Hammaad, as quoted in *Kanzul Ummaal* (Vol.7 Pg.263).
[3] Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.363).

"Do not say that, dear daughter," Hadhrat Abu Bakr τ said, "Rather say:

وَجَاءتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ

The pangs *(agony)* **of death will bring the truth** *(of Imaan to every person)*. *(It will then be said to the dying person,)* **'This** *(death)* **is what you used to avoid** *(However, now you have no option)*.**'** {Surah Qaaf, verse 19}

He then continued, "Take these two garments of mine, wash them and bury me in them. The living need new clothing more than the dead because the clothing of the dead are intended to be destroyed."[1]

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Hadhrat Aa'isha رضي الله عنها narrates that when Hadhrat Abu Bakr τ became extremely ill, she started weeping and when he fell unconscious, she recited a couplet (which means):

"When tears are forever veiled
They must burst forth (at some time)"

Hadhrat Abu Bakr τ then regained consciousness and said, "Do not say that, dear daughter. Rather say:

وَجَاءتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ

The pangs *(agony)* **of death will bring the truth** *(of Imaan to every person)*. *(It will then be said to the dying person,)* **'This** *(death)* **is what you used to avoid** *(However, now you have no option)*.**'** {Surah Qaaf, verse 19}

He then asked, "On what day did Rasulullaah ρ pass away?" "On a Monday," Hadhrat Aa'isha رضي الله عنها replied. "And what is today?" he asked further. When she informed him that it was a Monday, he said, "I hope in Allaah (that he will take my soul) between now and tonight." He then passed away on Monday night (the night between Monday and Tuesday).

Thereafter, Hadhrat Abu Bakr τ asked, "In how many sheets was Rasulullaah ρ shrouded." Hadhrat Aa'isha رضي الله عنها replied, "We shrouded him in three new white sheets made in *Sahool* that neither included a *Qamees* nor a turban." He then said, "Wash this cloth of mine that has traces of Saffron and add two new sheets with it (to complete a shroud

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[1] Ahmad, Ibn Sa'd and Daghooli.
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of three)." "But it is old," Hadhrat Aa'isha رضي الله عنها noted. Hadhrat Abu Bakr τ however said, "The living need new clothing more than the dead because are intended to be destroyed."[1] Another narration states that he said, "…because it (the clothing of the dead) will only be given over to body fluids and decay."[2]

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Hadhrat Handhala Kaatib Usaydi τ who was one of Rasulullaah ρ's scribes narrates, "We were once with Rasulullaah ρ when we spoke of Jannah and Jahannam (with) so much (conviction) that it seemed to appear before our very eyes. I then went to my wife and children with whom I started laughing and playing. However, when I thought of the state of mind I had been in (with Rasulullaah ρ), I left the house. I then met Abu Bakr τ, to whom I said, 'O Abu Bakr! I have become a Munaafiq.' 'Why do you say that?' he asked. I explained, 'When we are with Nabi ρ and he speaks to us about Jannah and Jahannam, it seems as if it is before our very eyes. However, when we leave his presence and become engrossed with our wives, children and occupations, we forget.' Abu Bakr τ remarked, 'But we do the same.' I then approached Rasulullaah ρ and mentioned this to him. Rasulullaah ρ said, 'O Handhala! If you can be with your families as you are when you are with me, the angels will actually shake hands with you on your beds and on the street. O Handhala! There are times for this and times for that."[3]

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Hadhrat Abu Matar reports that he heard Hadhrat Ali τ say, "When Umar τ was stabbed by Abu Lu'lu, I went to him and found him weeping. 'What makes you weep, O Ameerul Mu'mineen?' I asked. He replied, 'It is the news from the heavens that makes me weep. I know not whether I shall be taken to Jannah or to Jahannam.' I then said to him, 'Rejoice with the glad tidings of Jannah because more times than I can count I have heard Rasulullaah ρ say, 'The two leaders of the middle-aged people of Jannah shall be Abu Bakr and Umar. What excellent men are they both?!' Umar τ asked, 'Will you testify to my entering Jannah, O Ali?' I said, 'I certainly will. O Hasan! You also be

[1] Abu Ya'la, Abu Nu'aym, Daghooli and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.362).
[2] Ibn Sa'd (Vol.3 Pg.197).
[3] Hasan bin Sufyaan and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.100).

witness for your father that Rasulullaah ρ said, 'Verily Umar shall be amongst the inhabitants of Jannah.'"[1]

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Hadhrat Nayyaar bin Mukram Aslami τ reports that the Persians were prevailing over the Romans at the time when Allah revealed the verse:

الم * غُلِبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ * فِي بِضْعِ سِنِينَ

Alif Laam Meem *(The people of)* **Rome will be defeated** *(by the Persians)* **in the** *(land that is)* **nearer** *(to the Arabs than the)* **land** *(of the Persians)* **and, after their defeat,** *(the Romans)* **will again be victorious within a few years.** {Surah Room, verses 1-4}

The Muslims liked the Romans to be victorious because they were people with a divine scripture just like the Muslims. It is for this reason that Allaah says:

يَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنصُرُ مَن يَشَاء وَهُوَ الْعَزِيزُ الرَّحِيم

And on that day *(when Rome defeats Persia)* **the Mu'mineen will rejoice about Allaah's assistance. Allaah assists whoever He wills, and He is the Mighty** *(none can defeat Him)*, **the Most Merciful.** {Surah Room, verses 4-5}

On the other hand, the Quraysh liked the Persians to be victorious because neither of them had a divine scripture nor believed in resurrection. When Allaah revealed these verses, Hadhrat Abu Bakr τ went out of his house shouting:

الم * غُلِبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ * فِي بِضْعِ سِنِينَ

Alif Laam Meem *(The people of)* **Rome will be defeated** *(by the Persians)* **in the** *(land that is)* **nearer** *(to the Arabs than the)* **land** *(of the Persians)* **and, after their defeat,** *(the Romans)* **will again be victorious within a few years.** {Surah Room, verses 1-4}

Some members of the Quraysh then said to him, "This will decide the affair between us and you (it will prove whether your religion is true or not). Since your leader assumes that Rome will defeat Persia in a few years time, let us place a bet on it. Hadhrat Abu Bakr τ agreed because betting had not yet been forbidden at the time. Hadhrat Abu Bakr τ and the Mushrikeen therefore took a bet and agreed on the sum. They then said to Hadhrat Abu Bakr τ, "How would you specify 'a few' which can

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[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.438).
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be anything between three to nine years[1]? Specify a time in between so that we may have a time frame between us (when we will determine who has won and who has lost). The time period they then set was six years.

When six years passed without the Romans attaining victory, the Mushrikeen took the payment from Hadhrat Abu Bakr τ. However, it was when the seventh year entered that the Romans defeated the Persians. Some Muslims therefore criticised Hadhrat Abu Bakr τ for stipulating six years because Allaah had only mentioned "a few years" (without specifying). Nevertheless, (seeing that the Qur'aanic prediction was true) many people accepted Islaam on this occasion.[2]

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Hadhrat Baraa τ narrates that when the verses:

الم * غُلِبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

Alif Laam Meem *(The people of)* **Rome will be defeated** *(by the Persians)* **in the** *(land that is)* **nearer** *(to the Arabs than the)* **land** *(of the Persians)* **and, after their defeat,** *(the Romans)* **will again be victorious.** {Surah Room, verses 1-3}

were revealed, the Mushrikeen said to Hadhrat Abu Bakr τ, "Don't you see what your master believes? He assumes that Rome will defeat Persia." Hadhrat Abu Bakr τ immediately replied, "My master is true." They then challenged Hadhrat Abu Bakr τ to a bet and specified a time period. When the time expired before Rome could defeat Persia and the news reached Rasulullaah ρ, he was displeased and asked Hadhrat Abu Bakr τ, "What made you do this?" Hadhrat Abu Bakr τ replied, "To prove the veracity of Allaah and His Rasool ρ." Rasulullaah ρ advised him saying, "Now approach them to increase the bet and set the time for ' بِضْعٍ ' (a period anywhere between three and nine years)."

Hadhrat Abu Bakr τ then approached the Mushrikeen saying, "Would you like to renew the bet? The renewal is a better deal." They agreed. It was before the expiry of the (specified) years that Rome defeated Persia, set up a stronghold in Madaa'in and built the city of Roomiyya. (After collecting the payment) Hadhrat Abu Bakr τ came to Rasulullaah

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[1] The Arabic word ' بِضْعٍ ' used in the verse denotes any number between 3 and 9.
[2] Tirmidhi.
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ρ with it saying, "This is unlawful (what should I do with it)." Rasulullaah ρ then told him to give it away as Sadaqah.[1]

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In the chapter discussing the Jihaad against the Murtaddeen[2], the following words of Hadhrat Abu Bakr τ are quoted: He said, "I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there can be no going back on His word. Allaah has declared:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِم

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* **on earth just as He had made those before them successors.** {Surah Noor, verse 55}

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Hadhrat Aa'isha رضي الله عنها narrates that after Rasulullaah ρ was taken on the historic night journey to Masjidul Aqsa (and then to the heavens), he narrated it to the people the following morning. On that occasion (by disbelieving it), some people who had previously professed Imaan left the fold of Islaam. The people then rushed to Hadhrat Abu Bakr τ saying, "What have you now to say about you friend who claims that he was taken on a night journey to Baytul Maqdas?" "Did he say that?" asked Hadhrat Abu Bakr τ. "Yes, he did," they confirmed. Hadhrat Abu Bakr τ then said, "If he said it, then he is speaking the truth." The people exclaimed, "Do you believe that he could have gone to Baytul Maqdas at night and then returned before dawn?" "Of course," Hadhrat Abu Bakr τ said, "In fact, I believe him regarding matters that seem much more unbelievable than that. I believe in the news from the

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[1] Ibn Abi Haatim, Ahmad, Tirmidhi, Nasa'ee and Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.423).

[2] Under the heading "Hadhrat Abu Bakr τ Ensures that Jihaad is Waged Against the Murtaddeen and Those Who Refused to Pay Zakaah" and the subheading "Hadhrat Abu Bakr τ Consults with the Muhaajireen and the Ansaar about Waging Jihaad and Delivers a Sermon in this Regard".

heavens that he brings day and night." It was because of this that Hadhrat Abu Bakr τ received the title of Siddeeq.[1]

Another narration states that on this occasion, some people who had previously professed Imaan left the fold of Islaam, while others believed (without question). The incident was in essence a great test for the people.[2] Yet another narration states that after hearing Rasulullaah ρ's account, they went to Hadhrat Abu Bakr τ saying, "What have you now to say about you friend who says that he travelled a distance of a month's journey last night and returned before dawn?" "Did he say that?" asked Hadhrat Abu Bakr τ… The rest of the narration is the same as above.[3]

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In the chapter discussing the importance Hadhrat Abu Bakr τ gave to dispatching armies to Shaam[4] were the words of Hadhrat Ali τ to Hadhrat Abu Bakr τ. He said, "I feel that whether you march against them yourself or whether you send others against them, you will have Allaah's assistance, Inshaa Allaah." Hadhrat Abu Bakr τ said, "May Allaah always give you good news! How do you know this?" Hadhrat Ali τ replied, "I have heard Rasulullaah ρ say that this Deen will always dominate those who oppose it until the Deen and its adherents are victorious." Hadhrat Abu Bakr τ exclaimed, "Subhaanallaah! What a beautiful Hadith! You have made me very happy with this. May Allaah always keep you happy."

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Hadhrat Abu Asmaa narrates that Hadhrat Abu Bakr τ was once having lunch with Rasulullaah ρ when the verse was revealed:

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Whoever (sincerely) **does an atom's weight of good will see it** (its consequences when he is rewarded for it) **and whoever does an atom's weight of evil** (without securing Allaah's forgiveness for it) **will see it** (its consequences when he is punished for it)**.** {Surah Zilzaal, verses 7,8}

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[1] Bayhaqi , as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.21).
[2] Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.353).
[3] Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.7).
[4] Under the heading "Hadhrat Abu Bakr τ Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah ψ About Fighting the Romans" and the subheading "Hadhrat Ali τ Gives Glad Tidings to Hadhrat Abu Bakr τ, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah ψ to March in Jihaad".

Hadhrat Abu Bakr τ stopped eating and said, "O Rasulullaah ρ! Will we see (be punished for) each and every evil that we perpetrate?" Rasulullaah ρ replied, "Everything that happens to you (in this world) which you dislike is retribution (for your sins), while the rewards for good deeds will be given to those who deserve them in the Aakhirah."[1]

Another narration states that Rasulullaah ρ replied, "O Abu Bakr! Do you see everything that happens which you dislike? Well, these are from (the punishment for) the weight of sins while the (rewards for the) weight of good deeds will be kept in store for you and be given in full on the Day of Qiyaamah. Confirmation for this appears in Allaah's Book where He says:

وَمَا أَصَابَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ

(O mankind!) **The misfortunes that afflict you** *(in this world)* **are a result of the** *(evil)* **actions you earn, and** *(because of your many sins, you deserve to suffer even more adversities, but)* **Allaah pardons a great deal** *(of your sins, because of which you are spared many more hardships)***.** {Surah Shura, verse 30}[2]

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Hadhrat Abu Bakr τ reports that he was once with Rasulullaah ρ when the verse was revealed:

مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلاَ يَجِدْ لَهُ مِن دُونِ اللّهِ وَلِيًّا وَلاَ نَصِيرًا

Whoever commits an evil act will meet *(receive)* **its punishment and will not find for himself any friend nor any assistant besides Allaah.** {Surah Nisaa, verse 123}

Rasulullaah ρ then said, "O Abu Bakr! Should I not recite to you a verse that was just revealed to me?" When Hadhrat Abu Bakr τ asked to hear it, Rasulullaah ρ recited it for him. Hadhrat Abu Bakr τ says, "All I know is that it seemed my back was about to break, causing me to yawn. 'What is the matter with you, O Abu Bakr?' Rasulullaah ρ asked.' I said, 'O Rasulullaah ρ! Which of us do not sin? Will we be punished for everything we do wrong?' Rasulullaah ρ replied, 'As for you and the Mu'mineen, you will suffer retribution (for your sins) in this world so that you have no sins to your account when you meet Allaah. However, the others (the Kuffaar) shall have their accounts accrued until they are punished for it on the Day of Qiyaamah."[3]

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[1] Ibn Abi Shaybah, Ibn Rahway, Abd bin Humayd, Haakim and others.
[2] Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.275).
[3] Abd bin Humayd, Tirmidhi and Ibn Mundhir. Tirmidhi has commented on the chain of narrators.
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Hadhrat Abu Bakr τ once asked, "O Rasulullaah ρ! When we will be punished for every sin, who can keep himself in good stead after the verse:

مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ

Whoever commits an evil act will meet *(receive)* **its punishment...** {Surah Nisaa, verse 123}

Rasulullaah ρ said, "May Allaah forgive you, O Abu Bakr! Do you not fall ill? Do you not get tired? Do you never feel depressed? Do you never suffer hardship? Do calamities never befall you?" "These things do happen," Hadhrat Abu Bakr τ replied. Rasulullaah ρ then said, "This is the retribution (for your sins) in this world."[1]

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Hadhrat Abdullaah bin Amr bin Al Aas τ narrates that Hadhrat Abu Bakr Siddeeq τ was sitting somewhere and started weeping excessively when Allaah revealed the verse:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

When the earth shall quake most violently. {Surah Zilzaal, verse 1}

"What makes you weep so, O Abu Bakr?" Rasulullaah ρ asked. "It is this Surah that makes me weep," Hadhrat Abu Bakr τ replied. Rasulullaah ρ then said, "If you people were such that you neither erred nor sinned so that Allaah could forgive you, Allaah would create a nation that errs and sins just so that He could forgive them."[2]

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In the chapter discussing the appointment of a Khalifah, the words of Hadhrat Abu Bakr τ have passed, who said, "Are you scaring me with my Rabb? My prayer is, 'O Allaah! I have appointed the best of them to be my successor.'" In another narration he said, "I know Allaah and Umar better than you."

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[1] Ahmad, Ibn Mundhir, Abu Ya'la, Ibn Hibbaan, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.239).
[2] Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.540).
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Hadhrat Aswad reports that they were once with Hadhrat Aa'isha رضي الله عنها when they spoke about the importance of salaah and constancy in performing it. Hadhrat Aa'isha رضي الله عنها then said, "When Rasulullaah ρ was suffering the illness that claimed his life, the time for salaah arrived and Bilaal τ called out the Adhaan. 'Tell Abu Bakr to lead the people in salaah,' Rasulullaah ρ instructed. One of Rasulullaah ρ's wives remarked, 'Abu Bakr is a soft man who will be unable lead the salaah when he stands in your place.' Rasulullaah ρ however repeated the instruction, but again met with the same response. When this happened a third time, Rasulullaah ρ said, 'You women are just like the women around Yusuf υ. Tell Abu Bakr to lead the people in salaah.'

Abu Bakr τ then stepped forward (to lead the salaah) and, feeling a bit better, Rasulullaah ρ came out of his room with the support of two men. I can still picture his feet leaving lines on the ground (as he was dragging them, too weak to lift them) because of the severity of his illness. (Seeing Rasulullaah ρ arrive) Abu Bakr τ decided to step back, but Rasulullaah ρ indicated to him to remain where he was. Rasulullaah ρ was then brought to sit beside Abu Bakr τ."

Another narration states that Hadhrat Aa'isha رضي الله عنها said, "I continuously repeated myself to Rasulullaah ρ (trying to convince him not to appoint Abu Bakr τ to lead the salaah) only because I feared that the people would regard him as a foreboding (that Rasulullaah ρ is going to pass away). I knew well that anyone who stood in Rasulullaah ρ's place would be regarded by the people as a foreboding and I therefore wished that Rasulullaah ρ would divert this from (my father) Abu Bakr to someone else."[1]

Yet another narration from Hadhrat Aa'isha رضي الله عنها states that she said, "O Rasulullaah ρ! Abu Bakr is extremely soft-hearted and cannot control his tears when he recites the Qur'aan. Why don't you command someone else (to lead the salaah in your place)?" Hadhrat Aa'isha رضي الله عنها says, "By Allaah! The only thing that made me say this was my dislike that people should regard the first person to stand in Rasulullaah ρ's place as a bad omen. I therefore repeated myself to Rasulullaah ρ two or three times, but he insisted saying, 'Abu Bakr should lead the people in salaah. You women are just like the women around Yusuf υ.'"[2]

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[1] Bukhaari.
[2] Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.232).
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Hadhrat Anas τ relates, "Abu Bakr τ used to lead the people in salaah during Rasulullaah ρ's final illness. It was on Monday and the Sahabah ψ were standing in their rows in salaah when Rasulullaah ρ opened the curtain leading to his room and looked at us. As he stood there, his face was as radiant as a page of the Qur'aan and he smiled in happiness (to see them fulfilling Allaah's command as a united Ummah). We were on the verge of breaking our salaah out of our sheer joy at seeing Rasulullaah ρ. Thinking that Rasulullaah ρ was coming out for salaah, Abu Bakr τ stepped back into the (first) row but Rasulullaah ρ indicated to us that we should complete the salaah. Rasulullaah ρ then dropped the curtain. It was on that very day that Rasulullaah ρ passed away."[1]

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In another narration, Hadhrat Anas τ says, "Rasulullaah ρ did not come out of his room for three days. (On Monday) When the *Iqaamah* was called out and Abu Bakr τ stepped forward to lead the salaah, Rasulullaah ρ gave the instruction for the curtain (between his room and the Masjid) to be lifted. When the curtain was lifted and Rasulullaah ρ's face became visible to us, there was nothing that pleased us so much as to look at his face. Rasulullaah ρ indicated to Abu Bakr τ to step forward (to lead the salaah) and the curtain was then dropped. Until he passed away (that day), Rasulullaah ρ was unable to this again."[2]

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Hadhrat Naafi reports from Hadhrat Abdullaah bin Umar τ that during the time of Rasulullaah ρ, the Masjid was built with unbaked bricks, the roof was made of palm branches and the pillars were palm trunks. While Hadhrat Abu Bakr τ made no extensions to the Masjid, Hadhrat Umar τ did. He however used built the Masjid as it was during the time of Rasulullaah ρ, using unbaked bricks, palm branches and replacing the pillars of palm trunks. Hadhrat Uthmaan τ changed the building and

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[1] Bukhaari.

[2] Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.235). Abu Ya'la, Ibn Asaakir, Ibn Khuzaymah and Ahmad have reported similar narrations, as quoted in *Kanzul Ummaal* (Vol.4 Pg.57) and *Majma'uz Zawaa'id* (Vol.5 Pg.181). Bayhaqi (Vol.8 Pg.152) and Ibn Sa'd (Vol.2 Pg.216) have also reported similar narrations.
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made a large extension. He used decorative stones and plaster for the walls with decorative stones for the pillars and teakwood for the roof.[1]

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Hadhrat Abu Bakr τ narrates that after Rasulullaah ρ conquered Khaybar, the Sahabah ψ became infatuated with garlic and started eating it often. It was then that Rasulullaah ρ said, "The person who eats this pungent vegetable should never come near our Masaajid."[2]

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Hadhrat Talha bin Abdullaah bin Abdur Rahmaan bin Abu Bakr τ reports that when Hadhrat Abu Bakr τ dispatched his armies against the Murtaddeen, he instructed the commanders saying, "When you hear the Adhaan in a town that you surround, take no action until you question them about their grievances. However, if you do not hear the Adhaan, you should launch your attack, fight them, burn their property and be inexhaustible in inflicting casualties so that they see that the demise of your Nabi ρ has brought no weakness in you."[3]

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Hadhrat Zuhri narrates that when Hadhrat Abu Bakr τ dispatched his armies against the Murtaddeen, he instructed them saying, "Monitor them overnight and take no action if you hear the Adhaan because the Adhaan is a sign of Imaan."[4]

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Hadhrat Abdullaah bin Zam'ah τ reports, "A few Muslims and I happened to be with Rasulullaah ρ when his illness had become critical. When Bilaal τ called out the Adhaan, Rasulullaah ρ said, 'Appoint someone to lead the salaah.' I left and found Umar τ amongst the people. Abu Bakr τ was not there. I therefore told Umar τ to lead the salaah. Umar τ then stood up and when he said 'Allaahu Akbar' Rasulullaah ρ heard his voice because his voice was very loud. Rasulullaah ρ then asked, 'Then where is Abu Bakr? Neither Allaah nor

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[1] Bukhaari and Abu Dawood.
[2] Tabraani. Haythami (Vol.2 Pg.17) has commented on the chain of narrators.
[3] Bayhaqi.
[4] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).

the Muslims can accept this! Neither Allaah nor the Muslims can accept this!' Rasulullaah ρ then sent for Abu Bakr τ and when he arrived, Umar τ had already completed the salaah. Abu Bakr τ then lead the people in salaah. Umar τ then said to me, 'O dear! What have you done, O Ibn Zam'ah? I swear by Allaah that when you told me to lead the salaah, I thought that it was an instruction from Rasulullaah ρ.had I known better, I would have never led the salaah.' I explained, 'By Allaah! Rasulullaah ρ certainly did not instruct me to appoint you but when I did not see Abu Bakr τ and only saw you, I regarded you as being most worthy of leading the salaah.'"[1]

Another narration states that when Rasulullaah ρ heard Hadhrat Umar τ's voice, he came out and with his head out of the room, he said angrily, "No! No! None but the son of Abu Quhaafah (i.e. Hadhrat Abu Bakr τ) should lead the salaah."[2]

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In the chapter discussing how the Sahabah ψ elected Hadhrat Abu Bakr τ to the post of Khilaafah[3], a narration has passed in which Hadhrat Abu Ubaydah bin Jarraah τ said, "I am not likely to step head of a person whom Rasulullaah ρ had commanded to lead us in salaah and who then led us in salaah until Rasulullaah ρ passed away."

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Also quoted in the same chapter[4] is the statement that Hadhrat Ali τ and Hadhrat Zubayr τ made when they said, "However, we are also of the opinion that Abu Bakr τ is most worthy of the post after Rasulullaah ρ. He was the companion of Rasulullaah ρ in the cave and the 'second of the two'. We definitely acknowledge his status and his seniority. After all, Rasulullaah ρ did instruct him to lead the Muslims in salaah while Rasulullaah ρ was alive."

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[1] Ahmad and Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.232). Haakim (Vol.3 Pg.641) has reported a similar narration.
[2] Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.323).
[3] Under the heading "The Sahabah ψ Place Hadhrat Abu Bakr τ Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity" and the subheading "A Hadith of Ahmad and the statements of Hadhrat Abu Ubaydah bin Jarraah τ and Hadhrat Uthmaan τ Concerning the Khilaafah of Hadhrat Abu Bakr τ".
[4] Under the subheading "Hadhrat Abu Bakr τ declines to Accept the post of Khalifah and the statements of Hadhrat Ali τ and Hadhrat Zubayr τ he is most Worthy of the Position".

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The Statements of Hadhrat Umar τ and Hadhrat Ali τ Concerning Hadhrat Abu Bakr τ Leading the Salaah

Hadhrat Abdullaah bin Mas'ood τ narrates that when Rasulullaah ρ passed away, the Ansaar said, "There should be an Ameer from us and one from you (Muhaajireen)." Hadhrat Umar τ then went to them and said, "Did you not know that Rasulullaah ρ had placed Abu Bakr τ forward (to lead the salaah)?" The Ansaar then said, "Allaah forbid that we should ever place ourselves ahead of Abu Bakr τ!"[3]

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Hadhrat Ali τ said, "Rasulullaah ρ certainly instructed Abu Bakr τ to lead the salaah when I was present, neither unavailable nor ill. Therefore, to take charge of our matters of this world (as Khalifah) we are pleased to

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[1] Under the heading "The Sahabah ψ Place Hadhrat Abu Bakr τ Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity" and the subheading "A Hadith of Ahmad and the statements of Hadhrat Abu Ubaydah bin Jarraah τ and Hadhrat Uthmaan τ Concerning the Khilaafah of Hadhrat Abu Bakr τ".
[2] Under the subheading "Hadhrat Abu Bakr τ declines to Accept the post of Khalifah and the statements of Hadhrat Ali τ and Hadhrat Zubayr τ he is most Worthy of the Position".

[3] Nasa'ee, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.206).
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have the person whom Nabi ρ selected to take charge of our matters of Deen (our salaah)."[1]

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Hadhrat Sahl bin Sa'd τ says that Hadhrat Abu Bakr τ could not be distracted when performing salaah.[2]

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Hadhrat Mujaahid says, "Hadhrat Abdullaah bin Zubayr τ would stand (still) like a stick in salaah, which was exactly as Hadhrat Abu Bakr τ used to do. That is what devotion in salaah means."[3]

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Hadhrat Ummu Roomaan رضي الله عنها says, "When Abu Bakr τ once saw me leaning while performing salaah, he reprimanded me so sternly that I almost terminated my salaah. He then said, 'I heard Rasulullaah ρ say, 'When any of you stand in salaah, his limbs should be at ease and he should never lean to any side as the Jews do. Being at ease during salaah serves to complete the salaah.'"[4]
Hadhrat Yahya bin Sa'eed narrates that Hadhrat Abu Bakr τ used to perform his Witr salaah at the beginning of the night and when he stood for (Tahajjud) salaah, he would perform it in units of two Rakaahs.[5]

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Hadhrat Abu Saalih narrates that when some people from Yemen came to Madinah during the Khilaafafah of Hadhrat Abu Bakr τ and heard the Qur'aan, they started weeping excessively. To this, Hadhrat Abu Bakr τ remarked (in humility), "That is how we used to be, but then hearts started to harden." Hadhrat Abu Nu'aym explains that the phrase "hearts started to harden" means that their hearts strengthened and became content with the recognition of Allaah.[6]

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[1] *Muntakhab Kanzul Ummaal* (Vol.4 Pg.354).
[2] Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.347).
[3] *Muntakhab Kanzul Ummaal* (Vol.4 Pg.360).
[4] Ibn Adi and Abu Nu'aym in his *Hilya* (Vol.9 Pg.304), as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).
[5] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.278).
[6] Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.224).

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Hadhrat Ibn Seereen reports that when teaching Islaam to the people, Hadhrat Abu Bakr τ and Hadhrat Umar τ would say, "Worship Allaah without ascribing any partners to Him. Establish on time the salaah that Allaah has made compulsory for you because any deficiency in this spells certain destruction. Pay zakaah with a cheerful heart, fast during Ramadhaan and listen to and obey your leaders."[1]

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Hadhrat Abdullaah bin Umar τ says, "Hadhrat Abu Bakr τ used to teach us the Tashahhud from the pulpit just as little children are taught at school."[2]

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The narration has already passed[3] in which Hadhrat Ka'b bin Maalik τ narrates that Hadhrat Umar τ used to say, "The departure of Hadhrat Mu'aadh bin Jabal τ to Shaam was an event that presented much difficulty to Madinah its people with regard to questions of Islaamic jurisprudence and the religious rulings (Fataawa) that Hadhrat Mu'aadh τ issued. I had spoken to Hadhrat Abu Bakr τ about keeping Hadhrat Muaa'dh τ behind (in Madinah) because the people needed him but Hadhrat Abu Bakr τ refused this request saying, 'I cannot stop a man who wants to go somewhere in search of martyrdom.' I responded by saying, 'By Allaah! When a person is serving important interests of his townspeople, he will be blessed with the status of a martyr even as he lies on his bed in his own home.'"

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Hadhrat Abdullaah bin Mas'ood τ also said, "An integral part of the Sunnah is to love Hadhrat Abu Bakr τ and Hadhrat Umar τ and to acknowledge their worth."[4]

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[1] Abdur Razzaaq, Ibn Abi Shaybah, Ibn Jareer and Rustah in his *Imaan*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.69).

[2] Musaddad and Tahaawi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.217).

[3] Under the heading "The Enthusiasm of the Sahabah ψ to March in Jihaad for the Pleasure of Allaah" and the subheading "The Incident of Hadhrat Umar τ and Hadhrat Abu Bakr τ Concerning the Departure of Hadhrat Mu'aadh τ"

[4] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.187).

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Hadhrat Aaamir who was the son of Hadhrat Abdullaah bin Zubair τ narrates that he once came to his father, who asked him, "Where have you been?" The son replied, "I found a group of people better than whom I have not seen. When they engage in Dhikr, one of them trembles and grows ecstatic until he falls unconscious out of fear for Allaah. (I am late because) I was sitting with them."

Hadhrat Abdullaah bin Zubayr τ instructed his son saying, "Never sit with them again!" When he detected that this did not make an impression on his son, he added, "I have seen Rasulullaah ρ recite the Qur'aan, and I have seen Hadhrat Abu Bakr τ and Hadhrat Umar τ also reciting the Qur'aan. Nothing like this ever happened to them. Do you think that these people fear Allaah more than Hadhrat Abu Bakr τ and Hadhrat Umar τ?" The son, Hadhrat Aamir τ says, "I then realised that what he said was true, after which I forsook these people."[1]

Hadhrat Muhammad bin Seereen says, "After Rasulullaah ρ there was none more concerned about not knowing something than Hadhrat Abu Bakr τ and after Hadhrat Abu Bakr τ there was none more concerned about not knowing something than Hadhrat Umar τ. When Hadhrat Abu Bakr τ needed to pass a verdict and could not find a verse of the Qur'aan or a narration of Rasulullaah ρ that applied directly to the situation, he would say, 'I shall now practise Ijtihaad. Should it be correct, it is from Allaah and if it is wrong, it is my error and I seek Allaah's forgiveness for it."[2]

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Hadhrat Abdullaah bin Abu Yazeed reports that when Hadhrat Abdullaah bin Abbaas τ was questioned about anything and the reply was to be found in the Qur'aan, he would state what was in the Qur'aan. If it was not found in the Qur'aan but Rasulullaah ρ had

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[1] Abu Nu'aym in his *Hilya* (Vol.3 Pg.167).

[2] Ibn Sa'd and Ibn Abdul Birr in his *Jaami*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

spoken about it, he would say what Rasulullaah ρ said. If it was not found in the Qur'aan and Rasulullaah ρ had not spoken about it, but Hadhrat Abu Bakr τ or Hadhrat Umar τ had mentioned it, he would say what Hadhrat Abu Bakr τ or Hadhrat Umar τ said. However, if it was not found in the Qur'aan and if Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ had not spoken about it, he would practise Ijtihaad."[1]

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When Hadhrat Abdullaah bin Umar τ was asked who used to issue Fataawaa during the time of Rasulullaah ρ, he replied, "Abu Bakr τ and Umar τ. I do not know of anyone else."[2]

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Hadhrat Qaasim bin Muhammad says that Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ and Hadhrat Ali τ used to issue Fataawaa during the time of Rasulullaah ρ.[3]

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Hadhrat Fudhayl bin Abu Abdullaah bin Dinaar narrates from his father that Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ were amongst those who issued Fataawaa during the time of Rasulullaah ρ according to what they heard from Rasulullaah ρ.[4]

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In a lengthy narration, Hadhrat Aa'isha رضي الله عنها says, "Whenever they (the Sahabah ψ) disagreed about anything, my father (Hadhrat Abu Bakr τ) would come forth with a Hadith that would satisfy them all settle the dispute. Therefore, when it was asked where Rasulullaah ρ was to be buried, no one could be found who had any relevant knowledge. It was then that Hadhrat Abu Bakr τ said, 'I heard Rasulullaah ρ say, 'Whenever a Nabi υ passed away, he was buried beneath the place he lay at the time he passed away.' Similarly, when the Sahabah ψ posed

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[1] Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.2 Pg.57). Ibn Sa'd (Vol.4 Pg.181) has reported a similar narration.
[2] Ibn Sa'd (Vol.4 Pg.151).
[3] Ibn Sa'd (Vol.4 Pg.151).
[4] Ibn Sa'd (Vol.4 Pg.157). Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.77).

divergent opinions about the inheritance of Rasulullaah ρ, they could find none with relevant knowledge. Again it was Hadhrat Abu Bakr τ who said, 'I heard Rasulullaah ρ say, 'We the assembly of Ambiyaa عليهم السلام do not leave behind any inheritance. Everything we leave behind is donated as Sadaqah.'"[1]

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Hadhrat Mu'aadh bin Anas τ narrates that someone once asked Rasulullaah ρ which form of Jihaad carried the most reward. Rasulullaah ρ replied, "(The Jihaad of) Those people who engage most in the Dhikr of Allaah I." The Sahabi τ then asked Rasulullaah ρ about whose salaah, zakaah, Hajj and Sadaqah carried the most reward. Each time Rasulullaah ρ replied that it was the action of those people who engage most in the Dhikr of Allaah I. Hadhrat Abu Bakr τ then said to Hadhrat Umar τ, "O Abu Hafs! Those who engage in Dhikr have taken all the good." Rasulullaah ρ himself confirmed this statement saying, "Yes (that it true)."[2]

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Hadhrat Abu Bakr τ said, "Sending salutations to Rasulullaah ρ eradicates sins more effectively than water extinguishes fire and sending greetings of peace (Salaams) to Rasulullaah ρ is more rewarding than setting slaves free. Having love for Rasulullaah ρ is more rewarding than both setting slaves free and wielding a sword in the path of Allaah Y."[3]

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Hadhrat Taymi related further from Hadhrat Abdullaah bin Mas'ood τ who says, "It was in the middle of the night during the expedition to Tabook that I got up and noticed some activity at a fire on the edge of the camp. When I pursued the light, I saw Abu Bakr τ and Umar τ with Abdullaah Dhul Bijaadayn who had passed away. They had already dug a grave for him and Rasulullaah ρ was standing inside the grave. After the burial, Rasulullaah ρ prayed, 'O Allaah! I have been pleased with him, You also be pleased with him.'"[4]

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[1] Baghawi, Ibn Asaakir and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.346).
[2] Ahmad. A narration of Tabraani states that the Sahabi τ asked, "Which Mujaahid shall receive the most reward?" Haythami (Vol.10 Pg.74) has however commented on the chain of narrators.
[3] Khateeb and Isfahaani, as quoted in *Kanzul Ummaal* (Vol.1 Pg.213).
[4] *Isaabah* (Vol.2 Pg.238). Baghawi, Ibn Mandah and Ahmad have all reported similar narrations.
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Hadhrat Anas τ reports that Rasulullaah ρ made du'aa saying, "O Allaah! Include Abu Bakr in my rank on the Day of Qiyaamah."[1]

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Hadhrat Abu Bakr τ narrates that the du'aa Rasulullaah ρ made for Hadhrat Sa'd bin Abi Waqqaas τ was, "O Allaah! Make his arrows travel straight, accept his du'aas and love him."[2]

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Hadhrat Abu Bakr τ narrates that Rasulullaah ρ instructed him to recite the following du'aa every morning, every evening and when he went to bed:

اَللّٰهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرضِ عَالِمَ
الْغَيْبِ وَالشَّهَادَةِ! أَنْتَ رَبُّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ
لَاشَرِيكَ لَكَ وَأَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ. وَأَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ
وَشِرْكِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءاً أَوْ أَجُرَّهُ إِلَى مُسْلِم

"O Allaah Creator of the heavens and the earth and Knower of all that is hidden and that is apparent. You are the Rabb of everything and the Controller. I testify that there is none worthy of worship but Yourself the One Who has no partner and I testify that Muhammad ρ is Your servant and messenger. I seek Your protection against the evil of my Nafs, the evil of Shaytaan and His Shirk and that I do any harm to myself or to any other Muslim"[3]

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Hadhrat Abdullaah bin Amr τ once said to Hadhrat Abdullaah bin Yazeed τ, "Should I not teach you a du'aa that Rasulullaah ρ taught Hadhrat Abu Bakr τ to recite before sleeping?" He then proceeded to

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[1] Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.345).
[2] Ibn Asaakir and Ibn Najjaar.
[3] Ahmad, Ibn Munee, Abu Ya'la and Ibnus Sunni in his *Amalul Yowm wal Laylah*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.294). Abu Dawood and Tirmidhi have reported a similar narration from Hadhrat Abu Hurayrah τ.

state the above du'aa.[1] The narration of Hadhrat Abu Bakr τ in this regard has already been quoted.

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It is reported that one of the du'aas Hadhrat Abu Bakr τ made was:

اَللَّهُمَّ إِنِّي أَسْأَلُكَ الَّذِي هُوَ خَيْرٌ فِي عَاقِبَةِ أَمْرِي. اَللَّهُمَّ اجْعَلْ مَا تُعْطِينِي مِنَ الْخَيْرِ رِضْوَانَكَ وَالدَّرَجَاتِ الْعُلَى فِي جَنَّاتِ النَّعِيمِ

"O Allaah! I ask You for that which has the best outcome. O Allaah! Make whatever good you give me a means of attaining Your pleasure and the lofty stations of the Jannaat of bounties"[2]

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It is reported that one of the du'aas Hadhrat Abu Bakr τ made was:

اَللَّهُمَّ إِنِّي أَسْأَلُكَ الَّذِي هُوَ خَيْرٌ فِي عَاقِبَةِ أَمْرِي. اَللَّهُمَّ اجْعَلْ مَا تُعْطِينِي مِنَ الْخَيْرِ رِضْوَانَكَ وَالدَّرَجَاتِ الْعُلَى فِي جَنَّاتِ النَّعِيمِ

"O Allaah! I ask You for that which has the best outcome. O Allaah! Make whatever good you give me a means of attaining Your pleasure and the lofty stations of the Jannaat of bounties"[3]

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Hadhrat Mu'aawiya bin Qurra τ narrates that one of the du'aa Hadhrat Abu Bakr τ used to make was:

اَللَّهُمَّ

اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِمَهُ، وَخَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ.

"O Allaah! Make the end of my life the best, make my last deeds be the best and make the best of my days be the day I meet You"[4]

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[1] Tabraani. Haythami (Vol.10 Pg.123) has commented on the chain of narrators.
[2] Ahmad in his *Zuhd*.
[3] Ahmad in his *Zuhd*.
[4] Sa'eed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.303).

Hadhrat Abdul Azeez bin Salamah Maajishoon narrates from someone he regards as truthful that amongst the du'aas Hadhrat Abu Bakr τ made was:

أَسْأَلُكَ تَمَامَ النِّعْمَةِ فِي

الْأَشْيَاءِ كُلِّهَا. وَالشُّكْرَ لَكَ عَلَيْهَا حَتَّى تَرْضَى وَبَعْدَ الرِّضَا. وَالْخَيْرَةَ فِي جَمِيعِ مَا

يَكُونُ فِيهِ الْخِيَرَةُ بِجَمِيعِ مَيْسُورِ الْأُمُورِ كُلِّهَا لاَ بِمَعْسُورِهَا يَا كَرِيمُ

"O Allaah! I ask for Your complete bounty in everything and for the ability to be so grateful to You for them that Your pleasure and even more than that is achieved. O The Most Generous! I also ask You for the ability to be able to choose the easier option rather than the difficulty one in every situation that offers me a choice"[1]

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Hadhrat Abu Yazeed Madaa'ini reports the following du'aa from Hadhrat Abu Bakr τ:

اَللَّهُمَّ هَبْ لِي إِيمَاناً وَيَقِيناً وَمُعَافَاةً وَنِيَّةً

"O Allaah! Bless me with Imaan, Yaqeen (conviction), well-being and good intentions"[2]

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Hadhrat Abu Ubaydah reports that his father (Hadhrat Abdullaah bin Mas'ood τ) said, "I was performing salaah one night when Rasulullaah ρ, Abu Bakr τ and Umar τ passed by me. Rasulullaah ρ said (to me), 'Ask and you will be granted.'" Hadhrat Umar τ later approached Hadhrat Abdullaah bin Mas'ood τ and asked him about the du'aa. Hadhrat Abdullaah bin Mas'ood τ replied, "It is a du'aa of mine that I never omit:

اَللَّهُمَّ! إِنِّي أَسْأَلُكَ إِيمَاناً لاَ يَبِيدُ

"O Allaah! I ask You for Imaan that is never destroyed…"

The rest of the du'aa is the same as above, but with the addition:

وَقُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ

[1] Ibn Abi Dunya.

[2] Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.1 Pg.303).

"...and coolness of the eyes (peace of mind) that never ends"[1]

Another narration from Hadhrat Aun bin Abdullaah states that Hadhrat Abu Bakr τ also came back to Hadhrat Abdullaah bin Mas'ood τ and said, "Please repeat to me the du'aa that you had just made." Hadhrat Abdullaah bin Mas'ood τ said, "I first praised and glorified Allaah and then I said:

لاَ إِلَهَ إِلاَّ أَنتَ، وَعْدُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَرُسُلُكَ حَقٌّ وَكِتَابُكَ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ

"(O Allaah!) There is none worthy of worship but You. Your promise is true, the meeting with You is true, Jannah is true, Jahannam is true, Your messengers عليهم السلام are true, Your Book is true, Your Ambiyaa عليهم السلام are true and Muhammad ρ is true"[2]

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Hadhrat Abu Bakr τ reports that Rasulullaah ρ was on the wooden pulpit when he said, "Save yourselves from Jahannam even if it be with a piece of a date (that you give in Sadaqah) because Sadaqah straightens crookedness, repels a bad death and benefits a hungry person just as much as it does a person with a full stomach."[3]

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Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله عنهما reports that (during his final illness,) Rasulullaah ρ instructed the Sahabah ψ saying, "Pour over me seven water bags of waters drawn from several wells so that I may go to the people and advise them." Consequently, with a bandage tied to his head, Rasulullaah ρ managed to leave his room and mounted the pulpit. After duly praising Allaah, Rasulullaah ρ said, "A servant from amongst Allaah's servants has been asked to choose between this world and what is with Allaah and he has chosen that which is with Allaah." None of the Sahabah ψ besides Hadhrat Abu Bakr τ understood this statement. He therefore burst out crying and said, "May our parents and our children be sacrificed for you (O Rasulullaah ρ)!"

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.127).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.128).
[3] Abu Ya'la and Bazzaar, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.134).

Rasulullaah ρ consoled him saying, "Take it easy. The best of all my companions and the one who assisted me the most is the son of Abu Quhaafa (Hadhrat Abu Bakr τ). All these doors leading to the Masjid must be closed except for the door of Abu Bakr because I see celestial light emerging from it."[1]

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Hadhrat Ayyoob bin Basheer τ narrates that during his illness, Rasulullaah ρ requested for water to be poured over him. The narration then proceeds like the one above, but adds that the first thing Rasulullaah ρ mentioned after praising Allaah was the martyrs of the Battle of Uhud. Rasulullaah ρ sought Allaah's forgiveness for them and made du'aa for them. Thereafter, he said, "O assembly of Muhaajireen! Whereas your numbers will continue to increase (as more people make Hijrah), the population of the Ansaar will not increase any more than they are today. The Ansaar are my personal trunk with whom I have taken shelter. You should therefore honour the honourable ones amongst them and overlook the sinful ones. O people! A servant from amongst Allaah's servants has been asked to choose between this world and what is with Allaah and he has chosen that which is with Allaah." Form all the Sahabah ψ, it was only Hadhrat Abu Bakr τ who understood this statement and therefore burst out crying.[2]

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Hadhrat Abu Sa'eed Khudri τ narrates, "Rasulullaah ρ delivered a lecture saying, 'Allaah has asked a servant from amongst His servants to choose between this world and what is with Allaah and he has chosen that which is with Allaah." When Abu Bakr τ burst out crying, we all wondered why he should be weeping over some servant of Allaah that Rasulullaah ρ was speaking about. (What the rest of us did not understand was that) The servant given this choice was none other than Rasulullaah ρ and Hadhrat Abu Bakr τ knew this well. Rasulullaah ρ then said, "The person who did me the most favours through his friendship and wealth is Abu Bakr. If I were to choose a bosom friend other than my Rabb, I would have chosen Abu Bakr τ. He is nonetheless my close companion in Islaam and in the love for Islaam.

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[1] Tabraani in his *Awsat*. A narration in his *Kabeer* adds that Rasulullaah ρ also made mention of the martyrs of the Battle of Uhud and performed salaah for them, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.42).
[2] Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.229).

Every door leading to the Masjid must be sealed except for the door of Abu Bakr τ."[1]

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The lectures that Rasulullaah ρ's Successor Hadhrat Abu Bakr Siddeeq τ delivered

His Lecture when he Assumed the Office of Khilaafah

Hadhrat Urwa τ reports that when Hadhrat Abu Bakr τ assumed the office of Khilaafah, he delivered a lecture to the people. After duly praising Allaah, he said, "O people! I have been placed in charge of your affairs whereas I am not the best amongst you. The Qur'aan has already been revealed and Nabi ρ has already chalked out his ways. He taught us that the best of intelligence is Taqwa and that the most foolish of all foolishness is to sin. The powerful amongst you are weak in my sight until I am able to reclaim the rights he owes (to the weak ones he oppressed) and the weakest is powerful in my sight until I can restore his right (taken by the powerful ones). O people! I am a follower and not one to fabricate new practices (in Deen). Do assist me when I do right and straighten me when I stray. This much I have to say and I seek Allaah's pardon for myself and for you."[2]

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Hadhrat Abdullaah bin Ukaym τ narrates that when the Muslims pledged allegiance to Hadhrat Abu Bakr τ, he ascended the pulpit and, sitting a step beneath the step where Rasulullaah ρ usually sat, he praised Allaah and said, "O people! You should know that the bets of intelligence…" The Hadith continues like the one above, with the following addition at the end: "Take stock of yourselves before your reckoning takes place (on the Day of Qiyaamah). Whenever a nation forsakes Jihaad in the path of Allaah, Allaah smites them with poverty and whenever immorality prevails in a nation, Allaah afflicts them all with a common calamity. Obey me as long as I obey Allaah and as

[1] Ahmad, Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.229).
[2] Ibn Sa'd, Mahaamili and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).

soon as I disobey Allaah and His Rasool ρ, you need not obey me any more. This much I have to say and I seek Allaah's pardon for myself and for you."[1]

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Hadhrat Hasan narrates a narration similar to the one above, but with the addition that Hadhrat Abu Bakr τ said, "The most foolish of all foolishness is sin. Take note that to me truthfulness is a great trust and lying is grave treachery." After Hadhrat Abu Bakr τ's statement "I am not the best amongst you", Hadhrat Hasan says, "By Allaah! He was the best of them and none would have contested the fact. However, he made the statement because a true Mu'min always humbles himself." This narration also states that Hadhrat Abu Bakr τ added, "I wish that one of you would have relieved me of this responsibility." To this, Hadhrat Hasan comments, "By Allaah! He truly meant this." Hadhrat Abu Bakr τ then said further, "If you people wish that I fill the position for which Allaah used revelation to steer His Nabi ρ, then you should know that I do not enjoy that privilege. I am but an ordinary human being, so please do watch over me."[2]

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Hadhrat Hasan also reports that Hadhrat Abu Bakr τ delivered a lecture saying, "By Allaah! I am not the best of you. I have always disliked his post and have always wished that one of you would relieve me of it. Do you think that I can practice the ways of Rasulullaah ρ precisely as he did with you? This I am unable to do because Rasulullaah ρ was safeguarded from doing wrong by revelation and while he had an angel with him, I have a Shaytaan who keeps coming to me. You should therefore stay away from me when I am angry so that I harm neither your hide nor your hair. Remember to keep watch over me. When I remain steadfast (on Deen), then assist me but when I stray, then correct me." Hadhrat Hasan says, "By Allaah! This was a sermon the like of which he never delivered again."[3]

Another narration states that Hadhrat Abu Bakr τ also added, "I am but a human being who does right and makes mistakes as well. When I do

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[1] Deenowri, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135).
[2] Bayhaqi (Vol.6 Pg.353).
[3] Abu Dharr Harawi and Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).

right, I want you to praise Allaah and when I err, I want you to correct me."[1]

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Hadhrat Qais bin Abu Haazim reports that he was sitting with Rasulullaah ρ's Khalifah Hadhrat Abu Bakr τ a month after Rasulullaah ρ passed away… The narration continues until he says that the people were gathered with the call "As Salaatu Jaami'ah", after which Hadhrat Abu Bakr τ mounted the pulpit, which was a little platform made for him to deliver lectures on. This was the first sermon that Hadhrat Abu Bakr τ delivered in Islaam (after becoming the Khalifah). After praising Allaah, he said, "O people! I had wished that someone else could relieve me of this post. If you people want to charge me with following the Sunnah of your Nabi ρ (to the tee), you should know that I do not have the ability to do so because Rasulullaah ρ was protected from Shaytaan and revelation from the heavens used to come to him."[2]

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Already quoted earlier[3] was the following lecture in which Hadhrat Abu Bakr τ said, "O people! There are people who entered into Islaam willingly and those who entered unwillingly. However, they are now all in Allaah's protection and His neighbours. Therefore, if it is possible that Allaah does not find you guilty of wronging anyone in His protection, then make sure that you do so. I also have a Shaytaan with me so when you see me angry, stay away from me so that I may not harm even your hair or your skin. O people! Keep watch over the income of your slaves because flesh nourished with Haraam cannot enter Jannah. Hear this well! Inspect me with your eyes and assist me when I do good. However should I deviate, then do correct me. Obey me as long as I obey Allaah and disobey me if I disobey Allaah.

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Hadhrat Aasim bin Adi narrates that it was a day after Rasulullaah ρ had passed away that Hadhrat Abu Bakr τ sent a caller to announce that the expedition of Hadhrat Usaamah τ must proceed. The

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[1] Abu Dharr Harawi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.136).
[2] Ahmad. Haythami (Vol.5 Pg.184) has commented on the chain of narrators.
[3] Under the heading "Relinquishing the Post of Khilaafah" and the subheading "The Response of the Sahabah ψ to Hadhrat Abu Bakr τ and their Statement Confirming that he was the Best Amongst them".
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announcement was, "Behold! Not a single member of Usaamah's army should remain behind in Madinah without proceeding to the military rendezvous at Juruf." Hadhrat Abu Bakr τ then stood up amongst the people to deliver a lecture. After duly praising Allaah, he said, "O people! I am a human just like you. I however do not know whether you would expect me to do what only Rasulullaah ρ could manage. Allaah had selected Muhammad ρ from all in the universe and safeguarded him against all disasters. I am only a follower and not one to start anything new. Therefore, if I remain steadfast (on Deen), you should follow me and if I stray, you must correct me. Rasulullaah ρ was taken from this world without any member of the Ummah seeking redress for a lash given unjustly or anything even less than this. Remember that I have a Shaytaan that comes to me, so when he does, you should keep away from me so that I never harm your hide or hair. You pass through every morning and evening with a lifespan that is hidden from you. Therefore, if you can, you must spend every moment of this life doing good deeds. This you can of course not do without Allaah's help. You should compete with each other in doing good while your lifespan still allows you grace and before it brings all your deeds to an end one day. You must beware not to be like some people who had forgotten their deaths and did all their actions for others. Exert yourselves! Exert yourselves! Rush! Rush! Hasten to salvation! Hasten to salvation! (Do this) Because behind you is a speedy hunter, which is very quick. Fear death and take lesson from (the deaths of) your forefathers, children and brothers. Never envy the living for anything other than that for which you would envy the dead."[1]

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Hadhrat Sa'eed bin Abu Maryam says that he was informed that when Hadhrat Abu Bakr τ became the Khalifah, he mounted the pulpit. After duly praising Allaah, he said, "By Allaah! Had it not been for your affairs being ruined with us in your midst, I would have preferred that this responsibility be placed around the neck of the person I detest the most so that he could have no peace. Remember that the most ill-fortuned people in this world and in the Aakhirah are the kings." When the people looked up and started at him, Hadhrat Abu Bakr τ said, "Take it easy! You people are too hasty. A person never becomes king of as place before Allaah knows the kingdom well and the person spends half his life. Fear and worry then take charge of him and he

[1] Tabari in his *Taareekh* (Vol.2 Pg.460)
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becomes greedy for what the people have, while ignoring what he has with him. His life then becomes straightened even though he eats the best and wears the best. Eventually when his shadow dwindles and his life is taken, he reaches Allaah's court. Allaah will then take him to task most severely and is unlikely to forgive him. Remember that it is the poor ones who will be forgiven! Remember that it is the poor one s who will be forgiven! Remember that it is the poor ones who will be forgiven!"[1]

Hadhrat Abu Bakr τ's Lecture Concerning Taqwa and Acting for the Aakhirah

Hadhrat Abdullaah bin Ukaym reports that Rasulullaah ρ once delivered a lecture to them saying, "I emphatically advise you to adopt Taqwa, to praise Allaah as He deserves to be praised, to combine both hope and fear (of Allaah) and that you be persistent in begging from Allaah. Allaah has praised Zakariyya υ and his family when He says:

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ

'Verily, they would hasten to perform good deeds and prayed to Us in anticipation *(of Our mercy)* **and in fear** *(of Our punishment)*. **They were truly humble before Us.'** {Surah Ambiyaa عليهم السلام, verse 90}

O servants of Allaah, you must know that Allaah has taken your souls as security against the rights you owe Him. He has also taken a pledge from you (to fulfil these rights) and has bought from you this temporary little (world) for what is eternal and much more. This Book of Allaah that you have is such that its wonders will never cease and its light will never be extinguished. You must therefore believe its words, heed its advices and glean sight from it for the day of complete darkness. You have been created only for worshipping Allaah. The honourable angel scribes (*Kiraaman Kaatibeen*) have been appointed over you (to record your actions) and they are aware of the actions you do. O servants of Allaah! You must also know that you spend every morning and evening within a fixed lifespan that you have no knowledge of. Therefore, if you are able to be doing deeds that please Allaah when your lifespan comes to an end, you must do so. You will however be unable to do this without Allaah's help. Compete in good deeds while your lifespans allow you grace and before they eventually

[1] Ibn Zanjway in his *Kitaabul Amwaal*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).

terminate, causing you to return to the worst of your actions. There have been people who have sacrificed their lives for others and forgotten about themselves. I want to stop you from being like them. Rush! Rush! Hasten to salvation! Hasten to salvation! (Do this) Because behind you is a speedy hunter, which is very quick."[1]

Hadhrat Abu Bakr τ's Lecture about Taqwa and about taking Lessons from the Past

Hadhrat Amr bin Dinaar reports that Hadhrat Abu Bakr τ once said the following in one of his lectures: "My advice to you in your conditions of poverty and hunger is to fear Allaah, to praise Him as He deserves to be praised and to seek His pardon because He is most Forgiving." The rest of the narration is like the one above narrated by Hadhrat Abdullaah bin Ukaym. The following addition has however been reported: "You ought to remember that by being sincere (in everything you do), you will be obeying your Rabb as well as safeguarding what (reward) is yours. You must pay what is due from you during the days that you have been given to make your advance payment (i.e. in this world) and ensure that you also send Nawaafil ahead of you (to the Aakhirah) because you will then collect all the advance payments you had made at a time when you will be in dire need for it.

O servants of Allaah! You should also ponder about those who lived before you. Where were they yesterday and where are they today? Where are the kings who had erected monuments on earth and had cities built? People have forgotten about them and their feats have also been forgotten. They are non-entities today and because of their injustice, their dwellings now lie in ruins (after Allaah had destroyed them) while they lie in the darkness of the grave. Do you hear any of them or even a whimper from them? Where are all the friends and brothers that you knew? They have reached the actions they sent ahead and it is either good fortune or ill fortune that has become their lot. Allaah has no family ties with any creation because of which He would give them some good or avert any evil from them. This will happen purely due to obedience to Him and by carrying out His commands. There is no good in the good that is followed by entry into Jahannam and there is no difficulty in the difficulty that is followed by

[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.35). Ibn Abi Shaybah, Hannaad, Haakim and Bayhaqi have reported similar narrations and Ibn Abi Dunya has also reported a part of it in his *Qisarul Amal*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.206).

entry into Jannah. This much I have to say and I seek Allaah's pardon for myself and for all of you."[1]

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Hadhrat Nu'aym bin Namha narrates that a lecture of Hadhrat Abu Bakr τ included the following: "Do you not know that you spend mornings and evenings within the confines of your lifespans…" The narration then continues like the narration of Hadhrat Abdullaah bin Ukaym, but with the addition: "There is no good in the speech that is not said with the intention of pleasing Allaah, there is no good in the wealth that is not spent in the path of Allaah, there is no good in the person whose foolishness dominates his forbearance and there is no good in the person who fears the condemnation of a critic when carrying out a command of Allaah."[2]

The Narration of Tabari Concerning Hadhrat Abu Bakr τ's Lecture about Taqwa and about taking Lessons from the Past

Hadhrat Aasim bin Adi reports a lecture that Hadhrat Abu Bakr τ delivered. While the first part is like the one already narrated, this narration states that Hadhrat Abu Bakr τ stood up again and after praising Allaah yet again, he said, "Verily Allaah accepts only those actions done solely to please Him, so ensure that your intention for all your actions is solely for Him. You must know that every act that you do sincerely for Allaah represents an act of obedience, a sin that you have been saved from, an instalment that you have paid (towards the Aakhirah) and an advance payment that you send ahead from these transitory days to others that are eternal. It will therefore be there for the time when you will be most in need of it.

O servants of Allaah! Take lessons from those who have died from amongst you and think about those who had lived before you. Where were they yesterday and where are they today? Where are all the tyrants? Where are those who were famous in battle, in conquests and whenever wars raged? Time has humbled them, their bones have decayed and people have stopped talking about them. Remember that indecent women are for indecent men and indecent men are for

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.35).

[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.36). Tabraani has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.342) with more detail on the narrators.
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indecent women. Where are the kings who had erected monuments on earth and had cities built? They are far away, have been forgotten about and are non-entities today. Listen well! While their passions have long been cut off and they have passed on, their sins will still remain theirs but their worldly possessions have gone to others. We have been left as their successors and we will be saved only if we take lesson from them. However, if we allow ourselves to be deceived, we will be just like them. Where are all the handsome and attractive people who were so enamoured by their youth? They have become dust and now regret their overindulgence. Where are those who erected cities, fortified them with high walls and built spectacular wonders? They had left it all behind for their successors. So there are their dwellings standing in ruins while they are in the darkness of their graves. Do you hear any of them or even a whimper from them? Where are all the children and brothers that you knew? Their prescribed terms caught up with them so they reached the actions they sent ahead (to the Aakhirah) and have settled there. They now live after death in either a place of ill fortune or a place of good fortune. Listen well! Allaah has no family ties with any creation because of which He would give them some good or avert any evil from them. This will happen purely due to obedience to Him and by carrying out His commands. Remember that you are servants who will be rewarded and whatever is with Allaah can be attained only by being obedient to Him. There is no good in the good that is followed by entry into Jahannam and there is no difficulty in the difficulty that is followed by entry into Jannah."[1]

A Comprehensive Lecture that Hadhrat Abu Bakr τ Delivered

Hadhrat Moosa bin Uqba reports that when he delivered a lecture, Hadhrat Abu Bakr τ would say, "All praise belongs to Allaah the Rabb of the universe. I praise Him, seek his assistance and ask Him for honour after death because my death and yours have drawn very close. I testify that there is none worthy of worship but the One and Only Allaah and I testify that Muhammad ρ is the servant and messenger of Allaah. Allaah sent him with the truth, as a giver of glad tidings, a warner and an illuminating lantern. Allaah sent him to warn the living and so that the proof may be established against the Kuffaar. Whoever obeys Allaah and His Rasool ρ has been rightly guided and whoever disobeys them has strayed far off the path.

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[1] Tabari (Vol.2 Pg.460).

I strongly advise you to adopt Taqwa and to hold fast to Allaah's commands that He has ordained for you and to which He has directed you. The most comprehensive guidance of Islaam after the Kalimah of sincerity is to listen to and obey the people whom Allaah has appointed to take charge of your affairs (your leaders). The person who obeys the leader who enjoins good and forbids evil shall be successful and has fulfilled his responsibility. I must also warn you against following your desires. Successful is the person who is saved from his whims, from greed and from anger. You must also stay away from pride, for what pride can one have when one is created from sand and shall be returning to sand where worms shall consume his body? What pride cane he have when he is alive today and shall be dead tomorrow? Act from day to day and from hour to hour, save yourselves from the curse of the oppressed one and count yourselves amongst the dead.

Persevere, because all actions are achieved through perseverance and be vigilant because vigilance is truly beneficial. Continue carrying out good deeds because such deeds are accepted, beware of the punishment that Allaah has warned you about and hasten to the mercy that Allaah has promised you. Make an effort to understand and Allaah will make you understand, make an effort to stay away (from wrong) and Allaah will save you from it. Allaah has explained to you what it was that destroyed those before you and what it was that caused others to be rescued. Allaah has also detailed what is Halaal and what is Haraam and which actions He likes and which ones He does not like. Remember that I shall never compromise on what ensures your and my welfare. It is Allaah from Whom we seek assistance because there is no power or might except with Allaah.

Listen well! Whenever you do something sincerely for Allaah, you are obeying Allaah, safeguarding your share (of rewards in the Aakhirah) and becoming the envy of others. The deeds you carry out apart from the Faraa'idh, you will be sending ahead of you (to the Aakhirah) as Nawaafil and there you will receive back in full every advance payment you made and given your reward at a time when you will be most in need of it.

O servants of Allaah! You must also think about your friends and brothers who have passed on. They have reached the actions they sent ahead and it there that they shall abide. After their deaths, they have now settled either in a place of good fortune or one of ill fortune. Allaah

has no partner and no family ties with any creation because of which He would give them some good or avert any evil from them. This will happen purely due to obedience to Him and by carrying out His commands. There is no good in the good that is followed by entry into Jahannam and there is no difficulty in the difficulty that is followed by entry into Jannah. This much I have to say and I seek Allaah's pardon for myself and for all of you. Send salutations to your Nabi ρ. May peace be on him as well as Allaah's mercy and blessings."[1]

The lecture Hadhrat Abu Bakr τ delivered About the condition in the Aakhirah of the person who Was Ungrateful for the Bounties of Allaah

Hadhrat Yazeed bin Haaroon reports that Hadhrat Abu Bakr τ once delivered a lecture saying, "(On the Day of Qiyaamah) A person will be brought forward upon whom Allaah had showered His bounties. Allaah had given him plenty of sustenance and a healthy body, yet he was ungrateful for these bounties (and did to thank Allaah by being obedient to Allaah). He will be made to stand before Allaah and asked, "What have you done for this day? What deeds have you sent ahead for yourself?" Finding that he had not carried out any good deed, he will weep so much that all his tears would be exhausted. He will then be taunted and humiliated so much for not obeying Allaah that he will start to cry tears of blood. Thereafter, he will again be taunted and humiliated so much that he will (start biting his nails and eventually) eat his hands up to the elbows. Then too, he will be further taunted and humiliated so much for not obeying Allaah that he will scream and cry so much that his eyeballs will (pop out and) fall to his cheeks. Each eye will then be three miles long and three miles wide. Yet again he will be taunted and humiliated so much that he will cry, 'O my Rabb! Send me to Jahannam and relieve me of standing here.' It is about this that Allaah says:

أَنَّهُ مَن يُحَادِدِ اللّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ

'Whoever opposes Allaah and His Rasool ρ shall have the fire of Jahannam *(as his punishment)*, **where he shall live forever? That is the extreme humiliation.'"** {Surah Taubah, verse 63}[2]

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[1] Ibn Abi Dunya in his Kitaabul Hadhr and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.206).
[2] Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.246).

Various lectures that Hadhrat Abu Bakr τ delivered

Hadhrat Muhammad bin Ibraheem bin Haarith narrates that Hadhrat Abu Bakr τ once delivered a lecture to the people saying, "I swear by the Being Who controls my life that if you have Taqwa and do good deeds, it will not be long before the time arrives when you will eat bread and butter to your fill."[1]

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Hadhrat Zubayr τ narrates that Hadhrat Abu Bakr τ once delivered a lecture saying, "O people! Have shame before Allaah Y. I swear by the Being Who controls my life that out of shame before my Rabb Y I always have a cloth covering my head whenever I go out to relieve myself."[2]

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Hadhrat Ibn Shihaab reports that during one of his sermons, Hadhrat Abu Bakr Siddeeq τ said, "Have shame before Allaah Y. I swear by Allaah that out of shame before my Rabb, since the day I pledged allegiance to Rasulullaah ρ, I have always had a cloth covering my head whenever I go out to relieve myself."[3]

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Hadhrat Abu Bakr τ once stood on the pulpit and started to weep, saying, "It was during the first year that Rasulullaah ρ stood on the pulpit an started to weep. He then said, 'Ask Allaah for forgiveness and well-being because well-being is the best thing that a person can be granted after conviction.'"[4]

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[1] Ibn Abi Dunya and Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.206).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.34). Ibn Mubaarak, Rustah, Ibn Abi Shaybah and Kharaa'iti have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.306).
[3] Ibn Hibbaan in his *Rowdhatul Uqalaa*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.124).
[4] Tirmidhi and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.233).

Hadhrat Aws τ narrates that Hadhrat Abu Bakr τ once delivered a sermon saying, "It was during the first year that Rasulullaah ρ stood where I am standing and said, 'Ask Allaah for forgiveness and well-being because well-being is the best thing that a person can be granted after conviction. You must also ensure that you adhere to speaking the truth because it is coupled with righteousness and the two will lead to Jannah. You must also ensure that you refrain from lying because it is coupled with sinfulness and the two will lead to Jahannam. Never foster jealousy between you, never have hatred for each other, never sever family ties and never turn your backs to each other. O servants of Allaah! You must rather be brothers as Allaah has commanded you.'"[1]

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Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazm reports that Hadhrat Abu Bakr Siddeeq τ once delivered a lecture to them saying, "Rasulullaah ρ once told us to seek Allaah's protection from hypocritical humility. When the Sahabah ψ asked what hypocritical humility was, Rasulullaah ρ explained that it occurred when the body appeared to be humble but there lurked hypocrisy in the heart."[2]

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Hadhrat Abul Aaliya narrates that Hadhrat Abu Bakr τ once delivered a lecture to them saying, "Rasulullaah ρ once said, "The traveller will perform two Rakaahs salaah while the resident will perform four. While Makkah is my place of birth, Madinah is my place of migration. Therefore, when I leave for Makkah from Dhul Hulayfah, I shall perform two Rakaahs salaah until I return (to Madinah)."[3]

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Hadhrat Abu Dhamra narrates that in one of his lectures to the people, Hadhrat Abu Bakr τ praised Allaah and then said, "You people will soon be conquering Shaam. You will then arrive in a fertile land where you shall fill yourselves with bread and olive oil. Masaajid will also be built for you there. You should therefore never let Allaah know that you go

[1] Ahmad, Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291).
[2] Hakeem, Askari and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.229).
[3] Abu Nu'aym in his *Hilya* and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.239).
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to these Masaajid only in vanity because they are built expressly for Allaah's remembrance."[1]

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Hadhrat Anas τ reports, "When Hadhrat Abu Bakr τ delivered lectures to us, he would mention how man is created. He would say, 'When he is born, man has to twice pass through the urinary passage.' He would make this point clear until each of us would regard himself as being impure (thereby expelling pride from our hearts)."[2]

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In the chapter discussing Jihaad, the lectures of Hadhrat Abu Bakr τ have already passed in which he encourages the Muslims to fight the Murtaddeen, to fight in Jihaad and to march against the Romans. His lecture to the Muslims before they marched to Shaam has also been reported here. His lectures have also been quoted in the chapter discussing the importance that the Sahabah ψ gave to unity. Here, his lecture warning against conflict has been quoted, as well as his lecture confirming the demise of Rasulullaah ρ and concerning holding fast to Deen. Also quoted is his lecture about Khilaafah being for the Quraysh, his lecture in which he excused himself from being the Khalifah, his lecture about refusing to pledge allegiance and his lecture about the qualities of a Khalifah. The chapter discussing enjoining good and forbidding evil also quotes his lecture that explains the meaning of the verse:

لاَ يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ

He who has strayed *(from the truth)* **cannot harm you when** *(as long as)* **you are rightly guided** *(obeying Allaah's commands)***.** {Surah Maa'idah, verse 105}

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His lecture after Burying Hadhrat Abu Bakr τ

Hadhrat Humayd bin Hilaal reports from someone who was present for the burial of Hadhrat Abu Bakr τ that after Hadhrat Umar τ had finished with the burial, he dusted off the sand from his hands. Standing where

[1] Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).
[2] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.205).
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he was, he then delivered a lecture saying, "Allaah is testing you with me and me with you (by making me your leader) and has kept me alive after my two companions (Rasulullaah ρ and Hadhrat Abu Bakr τ). By Allaah! It will never be that any of your matters are presented before me (to be settled) and is then done by anyone other than myself. It will also never happen that something happens in my absence and I am then negligent in settling it with integrity. When people behave well, I shall be good to them, but when they do evil, I shall punish them."

The man reporting the narration says, "By Allaah! This was exactly what Hadhrat Umar τ did until the day he departed from this world."[1]

His Lecture the day he became the Khalifah

Hadhrat Sha'bi narrates that when Hadhrat Umar τ became the Khalifah, he ascended the pulpit and said, "Allaah should never see me considering myself worthy of sitting where Abu Bakr τ sat." He then climbed a step lower and after duly praising Allaah, he said, "Recite the Qur'aan and you will be noted for it. Practise its teachings and you will be amongst its bearers. Weigh yourselves before you are weighed and beautify yourselves (with good deeds) for the great presentation on the day you will be presented before Allaah and nothing of yours will be hidden from Him. Remember that no one has such a right over you that compels you to obey him while disobeying Allaah. Take note that in respect of the wealth of Allaah (public funds), I regard myself to be like the guardian of an orphan. I shall therefore stay away from it if I have sufficient means and will use it within reason if I am ever in need of it."[2]

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Hadhrat Ali τ's Lecture Concerning the Merits of Hadhrat Abu Bakr τ and Hadhrat Umar τ

[1] Ibn Sa'd (Vol.3 Pg.275).
[2] Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.210). Fadhaa'ili has reported a similar narration, as quoted in *Riyaadhun Nudhrah* (Vol.2 Pg.89).
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Hadhrat Ibraheem Nakha'ee reports that Hadhrat Alqama bin Qais once mounted the pulpit and said, "It was on this very pulpit that Hadhrat Ali τ delivered a lecture to us. After duly praising Allaah and mentioning certain things, he said, 'Verily the best of all people after Rasulullaah ρ were Abu Bakr τ and Umar τ. After them, we had initiated many new things, about which Allaah shall pass judgement.'"[1]

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Hadhrat Abu Juhayfah also reports that Hadhrat Ali τ once mounted the pulpit where he commenced by praising Allaah and sending salutations to Rasulullaah ρ. Thereafter, he said, "The best person of this Ummah after Rasulullaah ρ was Abu Bakr τ and next was Umar τ. Allaah places goodness wherever He pleases."[2]

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Another narration is similar to the first one quoted above, but without the words "After them, we had initiated many new things…". This narration however ads that Hadhrat Ali τ said, "We never regarded it as farfetched to think that it was an angel who would speak with the tongue of Umar τ."[3]

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Hadhrat Alqama reports that Hadhrat Umar τ once addressed them. After duly praising Allaah, he said, "The news has reached me that some people regard me to be better than Abu Bakr τ and Umar τ. Had I forbidden you from this before, I would have certainly punished people for saying it. However, I do not like to punish before first announcing the prohibition. Nevertheless, whoever mentions anything of the sort after this address of mine shall be regarded as a slanderer and shall therefore suffer the penalty of a slanderer (eighty lashes). Verily the best of all people after Rasulullaah ρ was Abu Bakr τ, followed by Umar τ. After them, we had initiated many new things, about which Allaah shall pass judgement."[4]

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[1] Ahmad (Vol.1 Pg.127).
[2] Ahmad (Vol.1 Pg.106).
[3] Ahmad.
[4] Ibn Aasim, Ibn Shaaheen in his *Sunnah*, Isfahaani in his *Hujjah* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.116).

Hadhrat Zaid bin Wahab reports that Hadhrat Suwayd bin Ghafalah once went to Hadhrat Ali τ when he was the Khalifah. "O Ameerul Mu'mineen!" Hadhrat Suwayd said, "I have passed by some people who were making inappropriate statements about Hadhrat Abu Bakr τ and Hadhrat Umar τ." Hadhrat Ali τ immediately sprang up, mounted the pulpit and said, "I swear by the Being Who splits the seed and created the soul that it is a venerable Mu'min who loves the two of them (Hadhrat Abu Bakr τ and Hadhrat Umar τ) whereas only a wretched and irreligious person will dislike them. Loving them is a means of attaining proximity to Allaah while enmity for them will lead to irreligiousness. What is the matter with certain people that they speak ill of Rasulullaah ρ's two brothers, his two ministers, his two companions, the two leaders of the Quraysh and two fathers of the Muslims? I absolve myself of all those who speak ill of them and I shall have them punished."[1]

A detailed lecture in this regard has already passed in the chapter discussing defending one's pious predecessors.

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Hadhrat Ali bin Husayn narrates that after Hadhrat Ali τ had returned from the Battle of Siffeen, a youngster from the Banu Haashim family asked him, "O Ameerul Mu'mineen! I heard you say in the Jumu'ah sermon, 'O Allaah! Set right our affairs as you had done for the rightly guided Khulafaa.' Who were they?" Hadhrat Ali τ's eyes welled with tears as he said, "They were Abu Bakr τ and Umar τ. They were the leaders of guidance, the great scholars of Islaam and the ones by whom guidance was attained after Rasulullaah ρ. Whoever follows them will be guided to the straight path and whoever does what they did will have direction. Whoever holds fast to their ways will be amongst the group of Allaah and the group of Allaah are the ones who will attain true success."[2]

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Hadhrat Abu Dardaa τ narrates that after once delivering a short lecture, Rasulullaah ρ said, "O Abu Bakr τ! Stand up and deliver a lecture." Hadhrat Abu Bakr τ then delivered a lecture that was shorter

[1] Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.443).
[2] Laalkaa'ee, Abu Taalib Ishaari and Nasr in his *Hujjah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.444).

than that of Rasulullaah ρ. Rasulullaah ρ then instructed Hadhrat Umar τ to deliver a lecture and he complied by delivering a lecture that was shorter than that of Hadhrat Abu Bakr τ. When Rasulullaah ρ then asked another person to deliver a lecture, he was very bombastic in his speech, because of which Rasulullaah ρ told him to step down. Rasulullaah ρ then said, "Bombastic speech is from Shaytaan and well delivered speech is magical indeed."

Addressing Hadhrat Abdullaah bin Mas'ood τ, Rasulullaah ρ said, "O Ibn Ummi Abd! You now deliver a lecture." Hadhrat Abdullaah bin Mas'ood τ then stood up and after praising Allaah, he said, "O people! Verily Allaah Y is our Rabb, Islaam is our Deen, the Qur'aan is our Imaam, the Kabah is our Qiblah and (pointing to Rasulullaah ρ) this is our Nabi ρ. We are pleased with what Allaah and His Rasool ρ like for us and we dislike that which Allaah and His Rasool ρ dislike for us." To this, Rasulullaah ρ remarked, "Ibn Ummi Abd has spoken well."[1]

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A narration from Hadhrat Umayr bin Is'haaq states that Hadhrat Suraaqa τ pleaded, "O you two men! If you pray to Allaah on my behalf, I shall give you an undertaking never to pursue you again. Rasulullaah ρ and Hadhrat Abu Bakr τ made du'aa but (as soon as he was freed,) he did the same. When his horse again sank into the ground, he again pleaded, "If you pray to Allaah on my behalf, I shall give you an undertaking never to pursue you again." This time he even offered them his provisions and horse. Rasulullaah ρ and Hadhrat Abu Bakr τ however said to him, "All we need is for you to relieve us of yourself (by abandoning your pursuit)." Hadhrat Suraaqa τ agreed to do this.[2]

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In his account of the epic journey of Hijrah, Hadhrat Anas bin Maalik τ states that at one stage, Hadhrat Abu Bakr τ turned around and when saw that a horseman had caught up with them, he exclaimed, "O Nabi of Allaah ρ! A horseman has caught up with us." Rasulullaah ρ then turned around and said, "O Allaah! Drop him." The horse then dropped the rider and stood up again neighing. The rider said, "O Nabi of Allaah ρ! You may instruct me to do as you please." Rasulullaah ρ said, "Stay where you are (without coming forward) and (when you return), do not allow anyone to catch up with us."

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[1] Tabraani. Haythami (Vol.9 Pg.290) has commented on the chain of narrators.
[2] Ibn Sa'd (Vol.1 Pg.232).

Hadhrat Anas τ says, "Whereas at the beginning of the day he (Hadhrat Suraaqa τ) was part of the effort against Rasulullaah ρ, the end of the day found him as a weapon in the defence of Rasulullaah ρ."

The incident of Hadhrat Suraaqa τ has already passed in a narration of Hadhrat Baraa τ, quoted in the chapter discussing the Hijrah of Rasulullaah ρ.[1]

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Hadhrat Anas τ reports from Hadhrat Ummu Haani bint Abu Taalib رضي الله عنها that after Hadhrat Abu Bakr τ bought Hadhrat Zinneera رضي الله عنها's freedom, she became blind. To this, members of the Quraysh remarked, "It is none other than *Laat* and *Uzza* who have taken away her eyesight." She however said, "They lie! I swear by the house of Allaah that *Laat* and *Uzza*can are of no good and can do no benefit." Allaah then restored her eyesight.[2]

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Hadhrat Hishaam bin Aas Umawi τ reports, "Another person and I were sent (by the Khalifah Hadhrat Abu Bakr τ) to invite Heraclius the Emperor of Rome to Islaam. We left and when we reached the *Ghowta* district of Damascus, we went to see Jabalah bin Ayham Ghassaani (who ruled the area). He was sitting on his throne and sent his messenger to speak to us. We however said, 'By Allaah! We will never speak to a messenger because we were sent to speak directly to the ruler. If he permits, we will speak to him, but never to a messenger. When the messenger reported this to him, he allowed us in and asked us to speak.

I then addressed him and invited him to accept Islaam. When I asked him what were the black garments he was wearing, he replied, 'When wearing them, I vowed never to remove them until I dispelled you people from Shaam.' I responded by saying, 'In this very gathering of yours do I swear by Allaah that we shall definitely be taking control of Shaam from you. In fact, we shall also be taking over all the lands of your Emperor, Inshaa Allaah. Our Nabi Muhammad ρ informed us of

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[1] Under the subheading "Hadhrat Abu Bakr τ Speaks about His Hijrah with Rasulullaah ρ and their Encounter with Suraaqa bin Maalik."
[2] Muhammad bin Uthmaan bin Abi Shaybah, as quoted in *Isaabah* (Vol.4 Pg.312).

this.' To this, he said, 'You are not the ones who will be doing this because they will be people who fast during the day and stand in prayer during the nights. How do you people fast?' When we informed him about it, his face darkened and he bade us to leave. He then sent a messenger with us to the Emperor (Heraclius).

We then left and when we drew near to the city, the person accompanying us said, 'These animals of yours cannot enter the Emperor's city. If you wish, we can give you Turkish horses or mules to ride.' 'By Allaah!' we said, 'We shall enter with nothing other than these animals.' The people then sent a message to the Emperor, informing him of our refusal. He communicated back to them the instruction to allow us in on our animals. With our swords hanging around our necks, we then entered the city and reached the Emperor's palace. As he watched us from above, we seated our animals beneath and called out لاَ اِلٰهَ اِلاَّ اللهُ , اللهُ أَكْبَر ('*Laa Ilaaha Illallaah, Allaahu Akbar*')'. Allaah knows that his palace then shook so much that it appeared to be a branch fluttering in the wind. He sent a message informing us that we were not to shout out any declarations of our faith and that we could now enter the palace. Upon entering, we found him sitting on his rug with the leading military commanders of Rome. Everything in gathering was red, everything around him was red and even his clothing was red.

When we went up to him, he laughed and said, 'What would it cost you if you were to greet me with the words you greet each other with?' With him was a man (his interpreter) who spoke Arabic fluently and who spoke a lot. We replied by saying, 'It is neither permissible for us to greet you with the greeting we use amongst ourselves, nor it is permissible for us to greet you with the greeting you use amongst yourselves.' 'And what is the greeting you use amongst yourselves?' he enquired. When we informed him that it was 'اَلسَّلامُ عَلَيْكَ' (*As Salaamu Alayk*), he asked, 'How do you greet your ruler?' 'With the same words,' we replied. 'And how does he reply?' he wanted to know. 'With these very words,' was our response.

Heraclius then asked, 'What are your greatest words?' We replied by saying (that they are), 'لاَ اِلٰهَ اِلاَّ اللهُ , اللهُ أَكْبَر ('*Laa Ilaaha Illallaah, Allaahu Akbar*')'. Allaah knows well that as soon as we said these words, the palace shook so much that the Emperor actually looked up. He then asked, 'These words that you have said now when the palace shook, do your buildings shake with them as well?' 'No,' we replied, 'we have never seen them produce this effect except here with you.' He then

remarked, 'Even at the cost of half my kingdom, I wish that each time you say these words, they would cause everything around you to collapse on top of you.' 'Why is that?' we enquired. 'Because,' he explained, 'it would be easier and rather than denoting a sign of prophethood, it would then denote only a manmade conspiracy.' He then asked us many questions, to which we furnished details. He also asked about how we performed salaah and fasted. After explaining these to him, he bade us to leave and had us shown to exquisite quarters that contained an abundance of amenities.

We stayed there for three days and then went to see him when he sent for us one night. Upon arrival, he requested us to repeat what we had said previously and when we did, he sent for something that appeared to be a large gold-plated chest. It had many little compartments, each with its own door. Opening one of the locks and doors, he removed a piece of black silk. He opened it to reveal a red picture of a man with large eyes and a sizeable pelvic area. I have never seen anyone with a neck as long as his. He had no beard, wore two locks of hair and was one of the most good-looking people Allaah had created. 'Do you know who this is?' Heraclius asked us. When we admitted that we did not, he said, 'This is Aadam υ.' We then also realised that he had more hair than the average person.

Heraclius then opened another compartment and removed a black piece of silk that contained a white picture. The person depicted had curly hair, reddish eyes, a large forehead and a striking beard. 'Do you know who this is?' he asked. When we again pleaded ignorance, he informed us that the man was Nooh υ.

Opening yet another compartment, he removed another black piece of silk with a picture of a man who was extremely fair in complexion. The man had beautiful eyes, a conspicuous forehead, long cheeks and a white beard. The man appeared to be smiling. 'Do you know who this is?' Heraclius asked us. When we admitted that we did not, he said, 'This is Ibraheem υ.'

Thereafter, he opened another compartment from which he took out a white picture. By Allaah! It was a picture of Rasulullaah ρ. 'Do you know who this is?' he asked us. 'Of course!' we replied, 'This is Rasulullaah ρ.' We then started to weep and Allaah knows that Heraclius stood up for a while and then sat down. 'Do you swear by Allaah that it is he?' he asked. We said, 'It is he without doubt. It is as

if you are seeing him in person.' Doing nothing for awhile as he looked at us, Heraclius then said, 'This was the last of the compartments. I opened it sooner than I should just to see what your reaction would be.'

Heraclius then opened another compartment and removed another piece of black silk. The person depicted was very tanned and dark in complexion. His hair was very curly, his eyes deep and penetrating. He was frowning, his teeth were clenched and his lips drawn tightly together, appearing to be very angry. 'Do you know who this is?' he asked. When we conceded that we did not, he said, 'This is Moosa υ.' Next to this picture was one of a person resembling Moosa υ, except that this person's hair was oiled, Hadhrat forehead was wide and his eyes were slightly squint. 'Do you know who this is?' Heraclius asked. 'No,' we replied. 'This,' he said, 'is Haaroon bin Imraan υ.'

From the next compartment, Heraclius removed a piece of white silk that bore the picture of a tanned man with straight hair, who was of average height. He also appeared to be angry. 'Do you know who this is?' Heraclius asked. Again, we could not tell him. He informed us that the person depicted was Loot υ.

When he opened another of the compartments and removed another piece of white silk, we saw a picture of a very fair man with a reddish complexion. He had a high-bridged nose, thin cheeks and a handsome face. 'Do you know who this is?' Heraclius asked. 'No,' we replied. 'This,' he said, 'is Is'haaq υ.'

Heraclius then opened another compartment and removed another white piece of silk that contained a picture of a person who looked very much like Is'haaq υ, except that he had a mole on his lip. 'Do you know who this is?' Heraclius asked. When we admitted that we did not, he said, 'This is Ya'qoob υ.'

He then opened another compartment and removed a black piece of silk bearing the picture of a fair-skinned person. The man depicted had a high-bridged nose, a handsome face and a perfect build. His face shone with radiance, humility could be seen on his face, which had a tinge of reddishness. 'Do you know who this is?' Heraclius asked. When we again conceded that we did not know, he said, 'This is Ismaa'eel υ, the grandfather of your Nabi ρ.'

Opening yet another compartment, he removed white piece of silk with a picture of a man who resembled Aadam υ and whose face appeared to be the sun itself. 'Do you know who this is?' he asked. 'No,' we replied. He then informed us that the man was Yusuf υ.

Heraclius then opened another compartment and removed a piece of white silk that contained a picture of a man with a reddish complexion. The man had thin calves, small eyes, a large belly and a was of average height. He also wore a sword around hid neck. When Heraclius again asked us if we knew who the man was and we replied that we did not, he told us that this was Dawood υ.

From the next door that Heraclius opened, he took out a piece of white silk that bore the picture of a man with a large pelvic area and long legs. This man was riding a horse. 'Do you know who this is?' he asked. When we told him that we did not, he said, 'This is Sulaymaan bin Dawood υ.'

Heraclius then opened another compartment and removed a black piece of silk that contained a white picture. The person depicted was youthful, sported a pitch black beard, had a lot of hair, striking eyes and a handsome face. 'Do you know who this is?' Heraclius asked. 'No,' we replied. 'This,' he said, 'is Isaa bin Maryam υ.'

We then said to him, 'Where did you get these pictures from? We know that they depict exactly what these Ambiyaa عليهم السلام looked like because we have seen the picture of our Nabi ρ exactly as he was. Heraclius explained, 'These pictures were given to Aadam υ when he asked his Rabb to show him the Ambiyaa عليهم السلام from his progeny. They lay in the treasures of Aadam υ at the place where the sun sets. Dhul Qarnayn removed it from there and gave it to Daaniyaal υ. Listen well! I swear by Allaah that I prefer to forsake my kingdom to become a slave for the worst master amongst you and to die like that (rather than accept Islaam and be disgraced before my subjects).' He then gave us the most superb gifts and bid us farewell.

We returned to Hadhrat Abu Bakr τ and reported to him everything we had seen and everything that Heraclius had told us. Hadhrat Abu Bakr τ started to weep as he said, 'Poor man! Had Allaah willed good for him, he would have (accepted Islaam). Rasulullaah ρ informed us that they

(the Christians like Heraclius) as well as the Jews have the description of Muhammad ρ with them.'"[1]

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Hadhrat Jubayr bin Mut'im τ says, "(When I was taken by some Christians to a church) they (pointed to some pictures and) asked, 'Do you see him?' When I looked, I saw the features of Rasulullaah ρ and his picture. I then also saw the features and picture of Abu Bakr τ, who was following in the footsteps of Rasulullaah ρ. 'Do you see his features?' they asked. 'I certainly do,' I replied. Pointing to the picture of Rasulullaah ρ, they asked, 'Is this him?' I said, 'O Allaah! That is he. I can testify that it certainly is him.' They further asked, 'And do you recognise the one who is following in his footsteps?' When I replied that I did, they said, 'We can testify that he is your present leader and the Khalifah after him.'"[2]

Another narration states that Hadhrat Jubayr τ asked, "And who is this person following him." The Christian replied, "There was a Nabi after every Nabi that came, except for this Nabi (Rasulullaah ρ). There shall be no Nabi after him, so this here is his Khalifah." When Hadhrat Jubayr τ then looked closer, he saw that the person was indeed Hadhrat Abu Bakr τ.[3]

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Hadhrat Abu Hurayrah τ reports that Hadhrat Khuraym bin Faatik τ once said to Hadhrat Umar bin Khattaab τ, "O Ameerul Mu'mineen! Should I relate to you how I entered the fold of Islaam?" When Hadhrat Umar τ asked to be informed, Hadhrat Khuraym τ explained, "I was on the track of a camel of mine that I had been searching for when night enshrouded me at a place called *Abraqul Gharraaf*. I therefore shouted at the top of my voice, 'I seek refuge with the king of this valley from the foolish ones of his people (the Jinn).' Suddenly, a voice called out the following couplets (which mean):

'Shame on you! Seek refuge from Allaah the Possessor of Honour

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[1] Haakim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.251). The author of *Kanzul Ummaal* has reported the narration (Vol.5 Pg.322) from Bayhaqi and quotes from Ibn Katheer that the chain of narrators is sound. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.9).

[2] Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.63). Bukhaari has reported a similar narration briefly in his *Taareekh* and Abu Nu'aym has reported it in his *Dalaa'il* (Pg.9)

[3] Tabraani in his *Kabeer* and *Awsat*. Haythami (Vol.8 Pg.234) has commented on the chain of narrators.

The Possessor of Esteem, Benevolence and Munificence
Recite the verses of Surah Anfaal, attest to the Oneness of Allaah and then have no more worries'

This made me extremely frightened and when I regained control over myself, I said the following couplets (which mean):

'What are you saying, O caller?
Have you guidance with you or misguidance?
If you have been guided, do explain to us what the situation is'

The caller then recited the following couplets (which mean):

'Verily the Rasool of Allaah ρ bearing all that is good
is in Yathrib, calling people to salvation
he instructs them to fast and to observe salaah
and cautions them against all that is evil'

I then prodded my animal forward as I recited the following couplets (which mean):

'Guide me along, may Allaah guide you
May you never suffer any hunger or nakedness
and may you always remain a powerful leader
You may now not burden me further with the good you have been granted'

The Jinn then followed me, saying the following couplets (which mean):

'May Allaah accompany you and keep you safe
May He also convey you to your family with your conveyance
Believe in Rasulullaah ρ and Allaah will make you successful
Assist him and my Rabb will assist you'

I then asked him, 'Who are you? May Allaah have mercy on you.' He replied, 'I am Amr bin Uthaal and I have been appointed by Rasulullaah ρ as governor of all the Jinn of Najd. Your camel will be taken care of until you return to your family.'

It was on a Friday that I entered Madinah. Hadhrat Abu Bakr Siddeeq τ came to me saying, 'May Allaah have mercy on you. Do enter because the news of you accepting Islaam has already reached us.' When I

informed him that I did not now how to purify myself properly, he taught me how. (After purifying myself) I then entered the Masjid, where I saw Rasulullaah ρ delivering a sermon on the pulpit, appearing to be the fourteenth full moon (in beauty and radiance). He happened to be saying, 'When a Muslim performs wudhu properly and then performs salaah carefully and with concentration, Allaah will surely admit him into Jannah.'

Umar τ then said to me, 'You will have to present a witness to that Hadith, otherwise I shall have to punish you.' It was the prominent man from the Quraysh Uthmaan bin Affaan τ, who testified on my behalf and Umar τ accepted his testimony."[1]

Another narration states that Hadhrat Khuraym τ recited the following couplets (which mean):

"Guide me along, may Allaah guide you
May you never suffer any hunger, O person, nor nakedness
nor have to remain with any companion whom you dislike
and may your rewards never end even after you die"[2]

Yet another narration states that Hadhrat Umar τ once said to Hadhrat Abdullaah bin Abbaas τ, "Relate to me a narration that is most astounding." It was then that Hadhrat Abdullaah bin Abbaas τ related to Hadhrat Umar τ the story of Hadhrat Khuraym bin Faatik Asadi τ, as is recounted above.[3]

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Hadhrat Suwayd bin Zaid reports, "When I once saw Hadhrat Abu Dharr τ sitting alone in the Masjid, I took advantage of the opportunity and went to sit beside him. When I mentioned Hadhrat Uthmaan τ to him, he said, 'Never say anything about Uthmaan τ unless it be good because of something about him that I saw with Rasulullaah ρ. I used to search for the moments when Rasulullaah ρ was alone so that I could learn from him. when I went to Rasulullaah ρ one day, I found that he had already left home, so I followed him. Rasulullaah ρ sat

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[1] Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.34).
[2] Abu Nu'aym in his *Dalaa'il* (Pg.30).
[3] Ibn Abi Shaybah and Abu Qaasim bin Bushraan, as quoted in *Isaabah* (Vol.3 Pg.353). Haakim (Vol.3 Pg.621) has reported a similar narration, as has Tabraani, but Haythami (Vol.8 Pg.251) has commented on the chain of narrators. Umawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.353).
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down somewhere and I sat down with him. 'O Abu Dharr!' Rasulullaah ρ asked, 'What brings you here?' 'Allaah and His Rasool ρ,' I replied.

Abu Bakr τ then arrived and sat down on Rasulullaah ρ's right side. 'O Abu Bakr!' Rasulullaah ρ asked, 'What brings you here?' 'Allaah and His Rasool ρ,' he replied. Umar τ then arrived and sat down on Abu Bakr τ's right side. 'What brings you here, O Umar?' Rasulullaah ρ asked. 'Allaah and His Rasool ρ,' he replied. Uthmaan τ then arrived and sat down on Umar τ's right side. 'What brings you here, O Uthmaan?' Rasulullaah ρ asked. 'Allaah and His Rasool ρ,' he replied.

Rasulullaah ρ then picked up seven or nine pebbles that engaged in Tasbeeh in his hand so audibly that we could hear them sounding like the humming of bees. Rasulullaah ρ then put them down and they stopped humming. He then put them in Abu Bakr τ's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. Abu Bakr τ then put them down and they stopped humming. Thereafter, Rasulullaah ρ put them in Uthmaan τ's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. When Uthmaan τ put them down, they stopped humming.[1]

Another narration adds that Hadhrat Abu Dharr τ said, "Rasulullaah ρ then put them in Umar τ's hand and again they engaged in Tasbeeh so audibly that I could hear them sounding like the humming of bees. Umar τ then put them down and they stopped humming." The end of this narration adds that Rasulullaah ρ remarked, "This denotes the successors of *Nubuwwah*."[2] Another narration adds that Rasulullaah ρ also gave the pebbles to Hadhrat Ali τ and (after engaging in Tasbeeh) they stopped only after he had put them down.[3]

Yet another narration adds that Hadhrat Abu Dharr τ said, "Every person sitting in the gathering heard the Tasbeeh from each of them (from the four Khulafaa)…Thereafter, Rasulullaah ρ gave the pebbles in our hands (those of us apart from the four) and they did not engage in Tasbeeh in any of our hands."[4]

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[1] Bazzaar. Haythami (Vol.8 Pg.299) has commented on the chain of narrators.
[2] Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.132). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.215).
[3] Tabraani in his Awsat. Haythami (Vol.5 Pg.179) has commented on the chain of narrators.
[4] Tabraani, a *Majma'uz Zawaa'id* (Vol.5 Pg.299). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.54).

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Hadhrat Sa'eed bin Musayyib reports that the Ansaari Hadhrat Zaid bin Khaarija τ who belonged to the Banu Haarith bin Khazraj tribe passed away during the Khilaafah of Hadhrat Uthmaan bin Affaan τ. After wrapping him in the burial shroud, the people heard some movement in his chest. He then started to speak, saying, "Ahmad! It is the name of Ahmad (Rasulullaah ρ) that is written in the *Lowhul Mahfoodh*. He spoke the truth. Abu Bakr Siddeeq τ spoke the truth. Though he was a frail man, he was strong when it concerned Allaah's commands. Such is it written in the *Lowhul Mahfoodh*. He spoke the truth. Umar bin Khattaab τ spoke the truth. He was powerful and trustworthy, just as it is written in the *Lowhul Mahfoodh*. He spoke the truth. Uthmaan bin Affaan τ spoke the truth and is following in the pattern of the others. Four years have passed and the other two to some will come with trials. The strong will then devour the weak and Qiyaamah will take place. There shall soon come some startling news about your armies. And the well of Arees! What about the well of Arees?"

Hadhrat Sa'eed reports further that a man belonging to the Banu Khatmah tribe then passed away and after he was wrapped in his shroud, some movement was also heard from his chest. He then spoke and said, "Verily the man from the Banu Haarith bin Khazraj tribe spoke the truth. He spoke the truth."[1]

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Hadhrat Nu'maan bin Basheer τ narrates that Hadhrat Zaid bin Khaarija τ was walking in one of the alleyways of Madinah some time between the Zuhr and Asr salaahs when he suddenly dropped down dead. He was taken to his family and shrouded with two sheets and a blanket. It was between the Maghrib and Isha salaahs that the women of the Ansaar gathered around his body and started to cry loudly. They then heard a voice say from beneath the blanket, "Be silent, O people!" When this was heard for a second time, the blanket was removed from his face and chest. He then said, "Muhammad ρ is the prophet of Allaah, the unlettered Nabi and the seal of all prophets. Such is it written in the *Lowhul Mahfoodh*."

[1] Bayhaqi, reporting from reliable sources, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.156). Ibn Abi Dunya and Bayhaqi have also reported a more detailed narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.293).

A while later, he again spoke and said, "He spoke the truth. Abu Bakr Siddeeq τ spoke the truth. He was the strong and trustworthy. Though he was a frail man, he was strong when it concerned Allaah's commands. Such is it written in the *Lowhul Mahfoodh*."

A while later he again spoke. This time he thrice said, "He spoke the truth. The one in the middle spoke the truth. He is the servant of Allaah and the Ameerul Mu'mineen who never feared the reproach of those who reproach when acting for the pleasure of Allaah. It was he who prevented the strong from devouring the weak. Such is it written in the *Lowhul Mahfoodh*."

A little later, he said, "Uthmaan is the Ameerul Mu'mineen. He is compassionate towards the Mu'mineen and while two years (of peace) have already passed, another four still remain. People will then start to dispute, no unity will be left and even the trees will weep (meaning that the sanctity of things will be violated). Qiyaamah will draw close and people will devour (the property and rights of) each other."[1]

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Hadhrat Abu Bakr τ says, "I once left Makkah with Rasulullaah ρ and we travelled until we reached the locality of an Arab tribe. Rasulullaah ρ saw a house that was detached from the rest and headed towards it. When we dismounted our animals, we found that there was none but a woman there. 'O servant of Allaah!' she said, 'I am a lone woman with none living with me. You two had rather go to the chief of the tribe if you wish to be hosted.' Rasulullaah ρ however gave her no reply.

It was already evening and just them her son arrived with her goats (from grazing). 'Dear son!' she said, 'Take this goat and a knife to those two men and tell them that your mother wants them to slaughter the goat, eat from it and send some for us to eat.' When the boy came to Rasulullaah ρ, he said, 'Take this knife back and fetch me a bowl.' The boy said, 'This goat stays away from the grazing ground and therefore has no milk.' 'Go on (and fetch the bowl),' Rasulullaah ρ bade the boy. When the boy brought the bowl, Rasulullaah ρ placed his hand on the goat's teats and milked her until the bowl was full. Rasulullaah ρ then instructed the boy to take the bowl to his mother and she drank until she was satisfied.

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[1] Tabraani.
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The boy brought the bowl back and Rasulullaah ρ told him to take the goat back and bring another. Rasulullaah ρ then did the same and gave me to drink. When another goat was brought, Rasulullaah ρ milked it and this time, he drank it. We then stayed for the night and then left. The woman then named Rasulullaah ρ Mubaarak ('The Blessed One') and her goats increased so much in number that she brought them to Madinah (to sell).

When I happened to pass by them, the son recognised me and said, 'Dear mother! There is the man who was with Mubaarak.' She got up before me and said, 'O servant of Allaah! Who was that man with you?' 'Don't you know who he is?' I asked. When she declared that she did not, I informed her that he is Nabi ρ. Upon her request, I then took her to Rasulullaah ρ. Rasulullaah ρ gave her a meal to eat and also gave her some cheese and wares that Bedouins use as a gift. He also gave her many more gifts and clothing. She then accepted Islaam."[1]

Rasulullaah ρ and Hadhrat Abu Bakr τ receive Milk from a Goat that had not yet Mated

Hadhrat Abdullaah bin Mas'ood τ reports, "I was grazing goats for Uqba bin Abu Mu'eet when Rasulullaah ρ and Hadhrat Abu Bakr τ passed by me. 'Dear boy!' Rasulullaah ρ said, 'Have you any milk (for us to drink)?' 'Yes,' I replied, 'but I have only been placed in trust (I do not own the goats and have no permission to give the milk away).' Rasulullaah ρ asked, 'Are there any she-goats that have not mated yet?' I then brought such a goat and when Rasulullaah ρ passed his hand over her teats, milk started to descend and he milked her. He then drank from the container of milk and gave Hadhrat Abu Bakr τ some to drink as well. Rasulullaah ρ then addressed the teat saying, 'Now contract' and it contracted.

Thereafter, I approached Rasulullaah ρ with the request, 'O Rasulullaah ρ! Teach me something of this speech.' Rasulullaah ρ then passed his hand over my head saying, 'Dear boy! May Allaah shower mercy on you because you shall be a learned and well taught person.'"[2] Another narration states that Hadhrat Abdullaah bin Mas'ood τ brought

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[1] Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.330).
[2] Ahmad

Rasulullaah ρ a goat that was under a year old. Rasulullaah ρ tied her legs and made du'aa as he passed his hand over her teats. Hadhrat Abu Bakr τ then brought a dish and Rasulullaah ρ milked her in it. He then gave Hadhrat Abu Bakr τ to drink before drinking some himself.[1]

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Hadhrat Abu Moosa Ash'ari τ says, "I saw myself at place where there were many roads. All the roads the started to vanish until there was only one left. I then took the road, which led me to a mountain. On top of the mountain stood Rasulullaah ρ, with Abu Bakr τ beside him. Rasulullaah ρ was gesturing to Hadhrat Umar τ to come there. I then said to myself, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I swear by Allaah that Ameerul Mu'mineen will be leaving this world.'"

To this, Hadhrat Anas τ said, "Why do you not write to Ameerul Mu'mineen about this." Hadhrat Abu Moosa τ replied, "I cannot inform him of his own death."[2]

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Hadhrat Muslim Abu Sa'eed who was a freed slave of Hadhrat Uthmaan bin Affaan τ says, "Hadhrat Uthmaan τ set twenty slaves free and then asked for a pair of trousers, which he wore, even though he never wore trousers at any time before Islaam or after becoming a Muslim. He then said, 'Last night I saw Rasulullaah ρ, Abu Bakr τ and Umar τ. They said to me, 'Be patient because you will terminate your fast with us tomorrow evening.' He then asked for his Qur'aan and opened it before him (to recite). He was later martyred with the Qur'aan still in front of him."[3]

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Hadhrat Filfila Ju'fi reports that he heard Hadhrat Hasan bin Ali رضي الله عنهما say, "I saw in a dream that Nabi ρ was holding on to the Arsh. I then saw that Abu Bakr τ was holding on to Nabi ρ's waist, that Umar τ was holding on to Abu Bakr τ's waist and that Uthmaan τ was holding on to Umar τ's waist. Then I saw blood extending from the sky to the earth."

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[1] Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.102).
[2] Ibn Sa'd (Vol.3 Pg.332).
[3] Abdullaah and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.232). *Majma'uz Zawaa'id* and *Al Bidaayah wan Nihaayah* state several other narrations of the same.
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When Hadhrat Hasan τ was relating this dream, there happened to be some members of the Shia sect with him, who then asked, "Did you not see Ali τ?" Hadhrat Hasan τ replied, "There is none I would not have loved to see holding Nabi ρ's waist more than Ali τ. Nevertheless, that was the dream that I saw…" The narration continued further.[1]

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Hadhrat Hasan τ once said, "O people! I saw a most remarkable thing in my dream last night. I saw the Rabb the Most High upon Hadhrat Arsh. Rasulullaah ρ then arrived and stood by one of the feet of the Arsh. Thereafter, Abu Bakr τ arrived and placed his hand upon Rasulullaah ρ's shoulder. He was followed by Umar τ, who placed his hand upon Abu Bakr τ's shoulder, after which Uthmaan τ arrived and placed his hand upon Hadhrat Umar τ's shoulder. Uthmaan τ then gestured with his hand and said, 'O my Rabb! Ask Your servants why they killed me.' Two downpipes of blood then started to flow from the sky to the earth."

Someone reported this to Hadhrat Ali τ, saying, "Do you not see what (your son) Hasan τ is saying?" Hadhrat Ali τ's reply was, "He is only relating what he saw."

Another narration states that Hadhrat Hasan τ added, "I shall not fight again after the dream that I saw…" The narration then proceeds like the one above, but with the difference that he said, "I then saw Uthmaan τ with his hand upon Umar τ's shoulder. Thereafter, I saw a lot of blood behind them. 'What is this?' I enquired. I was then informed that this was the blood of Uthmaan τ, for which he was asking redress from Allaah."[2]

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In his narration discussing the time when Hadhrat Khaalid bin Waleed τ was finished with the Battle of Yamaamah, Hadhrat Muhammad bin Is'haaq bin Yasaar continues to narrate that Hadhrat Khaalid bin Waleed τ was still camped at Yamaamah when Hadhrat Abu Bakr τ wrote a letter to him saying:

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[1] Tabraani in his *Awsat* and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.96).
[2] Abu Ya'la. Haythami (Vol.9 Pg.96) has commented on the chain of narrators.

"From the servant of Allaah Abu Bakr
To Khaalid bin Waleed, the Muhaajireen and Ansaar with him and all those who follow them with devotion
Salaamun Alaykum
Before you do I praise that Allaah besides Whom there is none worthy of worship
All praise belongs to Allaah Who has fulfilled His promise, assisted his servant, honoured His friend, humiliated His enemy and defeated the opposing armies by Himself.
That Allaah besides Whom there is none worthy of worship declares:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* **on earth just as He had made those before them successors. And He will certainly grant** *(great)* **strength to the Deen that He has chosen for them and will certainly replace their fear with peace** *(on condition that)* **they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed.** {Surah Noor, verse 55}

This is a promise from Allaah, which will never be broken and a statement in which there can be no doubt. Allaah has made Jihaad compulsory on the Mu'mineen. He says:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ

Jihaad *(for the pleasure of Allaah against the enemies of Islaam)* **has been made obligatory for you** *(when necessary)* **though you may dislike it** *(because of the hardship involved)***.** {Surah Baqara, verse 216}

You must therefore seek to have Allaah's promise to you fulfilled (by fulfilling the necessary requirements). Obey Him in all that He has made compulsory for you even though you my have to undergo difficulty, tolerate calamities, undertake arduous journeys or even suffer losses to your wealth and health. These are all insignificant in comparison to the tremendous rewards from Allaah. May Allaah shower His mercy on you all! Fight in the path of Allaah whether you are enjoying prosperity or poverty and strive with your wealth and lives. (Hadhrat Abu Bakr τ then included relevant verses of the Qur'aan).

I have given Khaalid bin Waleed τ the command to march to Iraq and to remain there until he receives my next command. You should all march with him and not cling heavily to the ground because this is a path in which Allaah grants immense rewards for those whose intentions are good and who aspire

for good. When you arrive in Iraq, remain there until further instructions from me.

May Allaah take care of all our and your concerns for this world and the Aakhirah. Was Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh."[1]

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Hadhrat Iyaadh Ash'ari reports that he was present during the Battle of Yarmook where there were five commanders over the Muslim army (because the five armies had merged there to fight together); (the five were) Hadhrat Abu Ubaydah τ, Hadhrat Yazeed bin Abu Sufyaan τ, Hadhrat Shurahbeel bin Hasanah τ, Hadhrat Khaalid bin Waleed τ and Hadhrat Iyaadh τ (who is not the one reporting this narration). Hadhrat Umar τ's instruction was that Hadhrat Abu Ubaydah τ should be the commander-in-chief if a battle took place. The army then wrote a letter to Hadhrat Umar τ, informing him that death was storming towards them (because the enemy outnumbered them) and he should reinforce them with more troops.

Hadhrat Umar τ replied to their letter by writing:

"Your letter requesting me for reinforcements has reached me. I shall therefore refer you to one who is a more powerful helper and who has a ready army. He is Allaah Y. Ask Him for assistance because Muhammad ρ was assisted at Badr when his forces were less than yours."[2]

Another narration states that Hadhrat Umar τ added, "When this letter reaches you, I want you to fight them without writing back to me." The narrator says, "We then fought them and defeated all of them within a distance of four *Farsakh* (approximately twelve miles). We also earned a large amount of booty. When we discuss the matter, Hadhrat Iyaadh τ proposed that we exchange ten of the enemy prisoners for each one of ours.

Hadhrat Abu Ubaydah τ then asked for someone to race him. A youngster volunteered saying, 'I would like to, if you don't mind.' The youngster managed to beat Hadhrat Abu Ubaydah τ and I watched him

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[1] Bayhaqi in his Sunan (Vol.9 Pg.179).
[2] *Kanzul Ummaal* (Vol.3 Pg.145).
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trail behind on his bare-backed horse with his two locks of hair flying furiously behind him."[1]

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Hadhrat Abdullaah bin Amr bin Al Aas رضي الله عنهما reports that Hadhrat Abu Bakr τ wrote the following letter to Hadhrat Amr bin Al Aas τ:

"Salaamun Alayk

Your letter detailing the enormous force that the Romans have gathered has reached me. When we were with Nabi ρ, Allaah never assisted us with large numbers and a large concentration of troops. There were times when we fought with Rasulullaah ρ with only two horses and our condition was so poor that we had to share camels. When we were with Rasulullaah ρ in the Battle of Uhud, we had only one horse, which Rasulullaah ρ rode. Despite this, Allaah granted us victory and assistance against our enemies. O Amr! Remember that the one who is most obedient to Allaah is the one who most detests sin. Obey Allaah and command your companions to obey Allaah as well."[2]

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Hadhrat Zuhri reports that after Hadhrat Abu Bakr τ assumed the office of Khilaafah, some Arabs left the fold of Islaam. Hadhrat Abu Bakr τ then personally marched against them, but when he reached a watering place near Baqee, he sensed that the safety of Madinah would be jeopardised. He therefore returned to Madinah and placed Allaah's Sword Hadhrat Khaalid bin Waleed bin Mughiera τ in command of an army. Others were recruited to join him and Hadhrat Abu Bakr τ's instruction to him was to march to the locality of the Mudhar tribe, where he was to wage war against all those who forsook Islaam. He was then to march to Yamaamah to fight Musaylama Kadhaab (false prophet).

Hadhrat Khaalid τ left and it so happened that he first fought Tulayha Kadhaab Asadi (another false prophet), who was joined by Uyaynah bin Hisn bin Hudhayfah Fazaari. Allaah gave the Muslims victory. When

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[1] Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.213) and Ibn Katheer in his Tafseer (Vol.1 Pg.400).

[2] Tayaalisi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Tabraani has reported a similar narration in his Awsat but Haythami (Vol.6 Pg.117) has commented on the chain of narrators.

Tulayha saw how badly defeated his troops were, he exclaimed, "Shame on you! Why are you being defeated so?" One of his men replied saying, "I shall inform you of the reason for our defeat. There is not a single man amongst us who does not want his companion to be killed before him. On the other hand, we are fighting people who would love to be killed before their companions."

Tulayha was a furious fighter and martyred both Hadhrat Ukaasha bin Mihsin τ and Hadhrat Ibn Aqram τ on that day. However, when the truth dawned on Tulayha, he left the battlefield on foot and went on to accept Islaam and enter into the Ihraam for Umrah… The narration still goes on.[1]

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[1] Bayhaqi (Vol.8 Pg.175).
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